THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXV Philadelphia, November, 1936 No. 2

This Issue Includes:—

THE BISHOP'S MESSAGE

REVIEW OF GREAT DIOCESAN MISSIONARY MASS MEETING
and
ADDRESSES OF BISHOPS TAITT, ROWE AND MANNING

A LAYMAN VIEWS OUR EPISCOPAL HOSPITAL

PROVINCIAL SYNOD MEETING IN WILMINGTON
By the Rev. James M. Collins

DEFINITION OF CHRISTIAN SOCIAL SERVICE
Address by Clinton Rogers Woodruff *at Synod*

SO THIS IS CHANTING
By Harold W. Gilbert, Mus.Bac.

EDUCATION FOR THE WHOLE PARISH FOR THE WHOLE YEAR
Outline of Address by Bishop Ludlow at Church School Institute

NATIONAL PREACHING MISSION OPENS HERE NOV. 29

G. F. S. COMPLETES PLANS FOR "PEASANTS' MARKET"

THE "WHEELER-HOWARD" ACT IN THE DAKOTA INDIAN COUNTRY
By Lawrence E. Lindley

1837 - 1937

ST. MARY'S HALL

on the Delaware

Burlington, New Jersey

This famous school for girls now celebrating its First Hundred Years. Through the portico shown above some 1400 young women have gone forth to lives of usefulness directly; or have used their diploma to enter college. Progressive in educational practice throughout the century, the dominating impulse is still high scholarship. Accredited, a member of the Middle States Association of Secondary Schools and Colleges, preparing girls for Bryn Mawr, Wellesley, Smith, Vassar and Mount Holyoke; certificate accepted by other colleges and universities, without entrance examinations.

Imposing buildings of brick, facing the broad Delaware perpetuate the charming atmosphere of the English girls' school, after which Bishop Doane patterned it. A large campus, with fine old trees surrounded by a high brick wall, and dignified entrance gates. All the advantages of country life. Easily accessible to Philadelphia and New York.

Sports include canoeing, swimming, riding, tennis, archery, hockey, basket-ball and an annual field day.

Endowment makes possible low tuition fees.

Girls admitted on basis of character, culture and scholarship. Enrollment limited to 125.

General and Secretarial Courses. Art. Music. Dramatics.

Make appointment to inspect the school at any time. Catalogue on request.

EDITH M. WELLER, B.S., *Principal.*

PHILADELPHIANS KNOW GOOD FOOD WHEN THEY TASTE IT

That's why the

Electric Range

has jumped in leaps and bounds in popularity with thousands of our Philadelphia friends.

Electric Cooking Is Cheap

PHILADELPHIA ELECTRIC COMPANY

Electricity Is Cheap in the Philadelphia Area.

PROTECT WHAT YOU HAVE

© INS. CO. N. A.

DEPENDABLE PROPERTY PROTECTION

requires the selection of an insurance company of unquestioned financial stability.

INSURANCE COMPANY OF NORTH AMERICA
PHILADELPHIA
and the
INDEMNITY INSURANCE COMPANY OF NORTH AMERICA
write practically every form of insurance except life.

Founded 1792

EWART'S CAFETERIA

FRANKLIN TRUST BUILDING

15th & Chestnut Streets

Excellent Food
Reasonable Prices

Philadelphia's newest and one of America's finest cafeterias

Someone You Know Will Enjoy This Inexpensive Christmas Gift

A Year's Subscription to The Church News

¶ Fill in the Subscription Blank below and mail it to THE CHURCH NEWS with one dollar. ¶ It will be a Christmas Remembrance that will be appreciated throughout the year. ¶ Do it now. ¶ THE CHURCH NEWS will send an appropriate Christmas Card to the one who is to receive the paper that it is being sent by you as a Christmas Remembrance with your best wishes.

DETACH HERE

CHRISTMAS GIFT SUBSCRIPTION

THE CHURCH NEWS, 1016 Arch Street, Philadelphia.

Enclosed find One Dollar for a year's Christmas Gift Subscription to THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA, to be sent to the following named person with my compliments.

Name of person to receive paper.....

Street address..... City or town.....

Parish.....

Name of Donor.....

Donor's Parish..... Donor's address.....

SPECIAL NOTE: If it is desired to send the paper to more than one person, attach names and addresses to this blank with one dollar for each additional subscription.

Checks, Money Orders or Postal Notes should be drawn to the order of THE CHURCH NEWS.

Cathedral Church of Christ

Chartered in order to build for our Diocese a Cathedral Church, of which the first unit, St. Mary's Chapel (on Ridge Ave., above the Reservoir) in Upper Roxborough, is partly constructed.

Sunday Services: 9 A. M., Holy Communion; 11 A. M., Morning Prayer and Address; 4 P. M., Evening Prayer and Sermon

Cathedral Chapter: Bishop of the Diocese; Senior Lay Canon, S. F. Houston; Canon Residentiary, Rev. J. M. Niblo; Registrar, Wm. Ellis Scull; Treasurer, Louis B. Runk; Counsel, George Ross, Esq.

Clerical Canons: Rev. Messrs, G. G. Bartlett, S.T.D.; G. C. Carter, D.D.; E. C. Earp; J. M. Niblo; W. C. Patterson; L. W. Pitt; G. H. Toop, D.D., and F. L. Vernon, D.D.

Lay Canons: Messrs. H. I. Brown, S. F. Houston, Reed A. Morgan, L. J. Morris, F. H. Moss, L. B. Runk and W. E. Scull.

Fiscal Agent:
Provident Trust Company of Philadelphia

Contributions for the maintenance and extension of the services and special pecuniary gifts for the completion of the Chapel will be gratefully received.

Checks should be drawn to the "CATHEDRAL CHURCH OF CHRIST, L. B. Runk, Treasurer," and sent to Mr. Runk at 1632 Chestnut Street, Philadelphia.

The Church Foundation

600 Provident Trust Building, Phila.

Holding Trust Funds of $1,706,274

Custody of Securities. All Securities deposited with the Fiscal Agent, the Provident Trust Co., and no Director of the Church Foundation has access to them. Purchases and sales handled by the officers of the Fiscal Agent under directions from the Foundation. Securities listed in Fiscal Agent's books as belonging to the funds for which the Foundation is trustee. Income collected by the Fiscal Agent and payments made through the same, each check requiring signature of an officer of the Agent and of the Foundation.

Investments. Made and supervised by the Foundation's Committee on Investments, meeting frequently. All changes reported to the meetings of the Board of Directors.

Audits. The accounts and security holdings are periodically audited by the auditors of the Fiscal Agent, by its Committee on Audits and by the State Auditors, and, once a year, the Committee on Accounts of the Foundation verifies, by physical examination, the existence of all securities, mortgages and title papers to all pieces of real estate held as investments, belonging to the Church Foundation, and checks insurance.

IF YOU ARE TREASURER—

Busy executives who are acting as Treasurers of large charitable organizations often find it convenient to delegate to trust companies the care of investments and routine duties.

Provident is now serving a number of important church and charitable organizations in this way.

PROVIDENT
TRUST COMPANY
OF PHILADELPHIA

Main Office, SEVENTEENTH *and* CHESTNUT

MEMBER FEDERAL DEPOSIT INSURANCE CORPORATION

The Church Farm School

Glen Loch, Penna.

Diocesan School

A Vocational High School for boys whose mothers are responsible for support and education

Wholesome surroundings where boys learn to apply themselves to study, work, and play

Tuition $300 per year of 42 weeks

Rev. Charles W. Shreiner
Headmaster

THE·CHVRCH·NEWS OF·THE·DIOCESE·OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXV: NO. 2 PHILADELPHIA, NOVEMBER, 1936 Fifteen cents a copy One dollar a year

The Bishop's Message

An English preacher declared that Christians of today are too respectable for enthusiasm, and too staid and proper to get the real happiness out of religion. They do not dance and sing as real expressions of their joy in God.

Thursday, October twenty-second, the Churchmen of the Diocese did not dance, but they did march in procession to the Academy of Music and listen to two great servants of God as they told of God's work in the souls of men. They also uplifted their voices in the praise of our great and loving Father. It was a great sight to see hundreds of men engaged in prayer in Holy Trinity Church. It was inspiring to see the great procession from the Church to the Academy of Music. The music was furnished by the bands of the Valley Forge Military Academy and the Pennsylvania Military College. First came the band playing inspiring hymns. Then followed the Cross bearer and the color bearers. Then the automobile with the Bishops of Alaska, New York and Pennsylvania. Following this were two hundred vested Clergy and five hundred laymen, prominent in Church and State. The Academy was crowded to the doors which had to be closed. The orchestra pit was cleared and filled with chairs and there were about five hundred on the stage. Probably four thousand persons were present. An overflow meeting was held at St. Mark's Church, two blocks west. The Rector tells me they crowded a thousand into the Church and about a thousand were turned away.

The Addresses were splendid. The great hero Bishop of Alaska was an inspiration to look upon, and his words thrilled all. The Bishop of New York gave a splendid optimistic Address. Both speakers went to St. Mark's Church and delivered Addresses there also. On the return to Holy Trinity Church, Locust Street was crowded from the Academy to Eighteenth Street. As the band played "Onward Christian Soldiers," the bystanders sang the great marching hymn.

The following Monday, a dinner given by the Woman's Auxiliary was attended by over eleven hundred men and women. Two magnificent Addresses were given by the Bishop of Southern Ohio and Mrs. Harper Sibley. It was another thrilling sight. There were nearly as many men as women present and a spirit of great devotion prevailed. What a wonderful beginning of another year of service to God.

On Armistice Day there will be special services at Holy Trinity Church. At ten A. M. the Bishop will celebrate Holy Communion and at eleven A. M., Dr. Rufus Jones will make the Address. The public is invited to both services.

On November twenty-sixth we have our great day of National Thanksgiving. The Mayflower entered Plymouth in a driving snow storm and when the last snow of that winter fell, it lay like a white blanket on the graves of half the Colony. Later on starvation faced the remnant and the Governor appointed a day of fasting and prayer. Before that day arrived, a ship from the Motherland dropped anchor in the harbor and brought them food and medicine, seeds and roots, and new Colonists. The day appointed for fasting was made a day of feasting and thanksgiving. President Washington appointed such a day in 1789 and 1795. In 1864 President Lincoln appointed the fourth Thursday in November and every subsequent President has annually appointed that day, and bid the people to resort to their respective Churches and thank God for His blessings. Loyalty to the State as well as loyalty to God ought to find everyone in his place in Church. In our Diocese, in every Church an offering is made for our greatest charity, the Episcopal Hospital. It is one of the largest and best hospitals in the world. It receives no State aid and the free patients vastly outnumber the pay patients. Even to the latter the rates are very reasonable and the equipment fine. I am sure that everyone will want to make a gift to this noble charity and endeavor to relieve suffering as a thanksgiving to God for His many blessings to us.

That this may be a most joyous and successful year to every member of the Diocese; and that our Diocese may reach its greatest measure of success and efficiency, is the earnest prayer of your Bishop. Such an auspicious opening is very heartening.

BISHOP TAITT ADDRESSES COLORED CONGREGATIONS AT COMBINED SERVICE

"In unity there is strength." With that thought uppermost in our minds the annual "Combined Service" of the Colored Congregations in the Diocese is held.

For a number of years this annual bringing together of our Church folk took place in the Pro-Cathedral, Broad and South Streets. Then the happy thought dawned on us of meeting in our Parish Churches in different sections of the Diocese, thereby carrying stimulus and encouragement to the local congregation and inspiration to all our units there assembled. By this method we not only learn to know each other better, but we give a decided boost and impetus to the entire Colored work in the Diocese.

Last year the service was held at the "Mother Church" in these United States —Old St. Thomas's, 12th Street below Walnut, the Rev. Dr. Robert W. Bagnall Rector. This year, on Sunday night, October 4th, we met in St. Augustine's Mission, 21st and Columbia Avenue, the Rev. Joseph H. Hudson, Priest-in-Charge. St. Augustine's has a well-appointed Church, a fine Parish hall, a splendid congregation and a healthy Church School, and is fast approaching the status of *self-reliance*. The "Carrying of Israel's Hosts" to this particular place of worship served to quicken and strengthen the desires and make more determined the wills of the people to hasten their steps toward a *self-supporting* parish church.

The Bishop of the Diocese in his yearly visit for Confirmation to the fourteen places of worship meets *each* congregation, but at the "Combined Service" he is afforded an opportunity to see us in our *assembled powers,* which gives him a thrill and inward happiness.

The service was that of Solemn Evensong with familiar hymns, thus insuring hearty and spontaneous singing as unto the Lord.

The congregation consisted of hundreds of worshippers, a choir of 100 voices, and thirteen of the clergy. Bishop Taitt preached the sermon. The offering, amounting to about $50, was donated to the Bishop Payne Divinity School in Petersburg, Va. Last year's offering was given to the Philadelphia Divinity School.

The "Combined Service" tends to promote a deeper interest in our common work in the Diocese, and to inspire and encourage our congregation to greater efforts for the advancement and extension of the Kingdom of God throughout the world.

E. S. T.

ENGLISH COWLEY FATHER TO PREACH NOVEMBER 15 AT ST. CLEMENT'S, PHILA.

Father Wigram, of the English Branch of the Society of St. John the Evangelist, will be a visitor to the Diocese on Sunday, November 15th, and will preach at the 11 o'clock morning service in St. Clement's Church, 20th and Cherry Streets. Fr. Wigram is the Superior of St. Edward's House, the London House of the Cowley Fathers, and is in the United States on a holiday. His sermon at St. Clement's on November 15th is his only preaching engagement outside the churches served by the Cowley Fathers.

On St. Clement's Day, November 23rd, St. Clement's Church will keep its Annual Patronal Festival. At the 11 o'clock service that morning the music of the Mass will be "Silas in C" and the preacher will be the Rev. William M. M. V. Hoffman, Jr., of the Society of St. John the Evangelist and now attached to the Clergy staff of the Church of St. Mary The Virgin, New York City. On Sunday evening, November 29th, the Annual Procession of Parish Guilds will take place. It is interesting to note that this Annual Procession of Guilds was begun in 1876 and in the sixty years since has never been omitted.

MAKING THIS CHRISTMAS HAPPY ONE FOR CHILDREN

St. Martha's House is already preparing to make this Christmas a happy one for the hundreds of children to whom the House ministers. THE CHURCH NEWS has been requested by a number of persons who are interested in the splendid work done in behalf of the mothers and children of St. Martha's House by the Haverford Christmas Stocking Club, now out of existence, are hoping efforts being made to continue this work in a smaller way may be successful. Contributions of Christmas stockings and and toys, or of money which may help to supply Christmas gifts will be greatly appreciated from members of the Church and friends of St. Martha's House. All who would like to help in this work may send contributions or gifts to St. Martha's House.

CHURCH PERIODICAL CLUB

The success of the illustrated Lecture and Tea given at the Churchwoman's Club was very encouraging. The Lecture, on the C. P. C. work, was effectively given by Miss Martha Gibbons and being illustrated by lantern slides gave a vivid description of the scope of work, ranging from the individual recipient to the large colleges and universities. A great help in making the afternoon so enjoyable was the visit of Sister Annie Horner, of the Pine Ridge Agency, South Dakota, who told in a most interesting manner of her work there and her needs. The proceeds realized from the "Tea" are for the Library Fund, which has suffered in the last few years. New and up-to-date books are needed, so that no opportunities may be lost to help train leaders for the Chinese and Japanese Churches, as well as leaders in our own country.

MARY M. H. ONYX.

COMMISSION ON FORWARD MOVEMENT TO HOLD FALL MEETING IN THIS CITY

The General Convention Commission on the Forward Movement, of which the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio is chairman, will come to this city for its fall meeting, December 2nd, 3rd and 4th. Announcement has been made by the Commission of its acceptance of an invitation by the Rev. Malcolm E. Peabody, Rector of St. Paul's Church, Chestnut Hill, and the Vestry of that Parish, to hold its three-day session in St. Paul's.

The program for the Philadelphia meeting of The Forward Movement Commission is being prepared. Meanwhile St. Paul's Parish is completing arrangements to provide every facility for the three-day meeting and Mrs. Edward Ingersoll is Chairman of a committee of the Parish to provide hospitality for the members during their stay in Philadelphia. The Rev. Mr. Peabody, it may be noted, is an Associate Member of The Forward Movement Commission. The entire membership of the Commission, including the Associates, comprises about thirty and it is expected that the meeting at the Chestnut Hill Parish will be attended by nearly all of these.

Thousands Converge on City's Center in Stirring Missionary Demonstration of Loyalty at Diocesan Mass Meeting, Oct. 22

Academy of Music and Overflow Gathering in St. Mark's Church Unable to Accommodate Great Outpouring of Clergy and Laity in Month's Mobilization of Missionary Forces.

Abstracts of the Addresses by Bishop Taitt, Bishop Rowe and Bishop Manning at the Academy meeting appear immediately following this report of the meeting.—Ed.

—

"Christ for the World," the rallying call for last month's mobilization of the missionary forces of the Diocese in support of the whole Missionary Program of the whole Church, was affirmatively answered in the epochal and unmistakably convincing response given by Clergy and people to the movement inaugurated by Bishop Taitt and conducted by the Missionary Research Committee of the Diocese.

It reached its high point in the unprecedented outpouring of many thousands from all sections of the Diocese for the great Diocesan Missionary Meeting of Thursday night, October 22nd. Probably never before, if indeed at any time, has the Diocese or the City of Philadelphia witnessed such a demonstration of the unity and co-operative spirit of our Clergy and people as was shown in the concentration of Episcopalians in the heart of the city's business, hotel and amusement center.

As by the thousands they converged on the city's center to hear stirring missionary messages from the lips of three of the Church's great spiritual leaders, our own Bishop Taitt, Bishop Rowe of Alaska, and Bishop Manning of New York, it was more than a mere Mass Meeting. It was a deeply impressive public witness of the faith of a people in the Christian religion, and of the need of that religion with the Spirit and Gospel of the Living Christ as its motivating power as the real solution for the many complex problems in a disordered world of today in which influences are at work in an attempt to dethrone God.

Was Memorable Night

It truly was a memorable night in the life of the Church in this Diocese. The Academy of Music was totally unable to accommodate the great numbers that sought admission. St. Mark's Church, Locust Street, west of Sixteenth, generously given by the Rector and Vestry of that parish for an overflow meeting, was crowded to capacity long before the Academy meeting was under way. Several thousand others, unable to gain admittance to either the Academy or St. Mark's, loathe to depart and refusing to give way to disappointment, kept moving in Locust Street between Broad and Seventeenth Streets, awaiting the conclusion of both meetings that they might join in the later demonstration which made Locust, Eighteenth and Walnut Streets from the Academy of Music to the Church House a stage for marching and singing thousands escorting the return to the Church House of the line of Clergy and Laymen who had previously marched to the Mass Meeting.
viously marched to the Mass Meeting.

Impressive in their evidence of the intensity of interest on the part of the Diocese as a whole in the cause of Missions as the events of the night were, they reflected also a welding together of Clergy and people in what seemed to be a determination to do their part in the contribution of the leadership of the whole Diocese to the advancement of the Church's missionary work in all its fields.

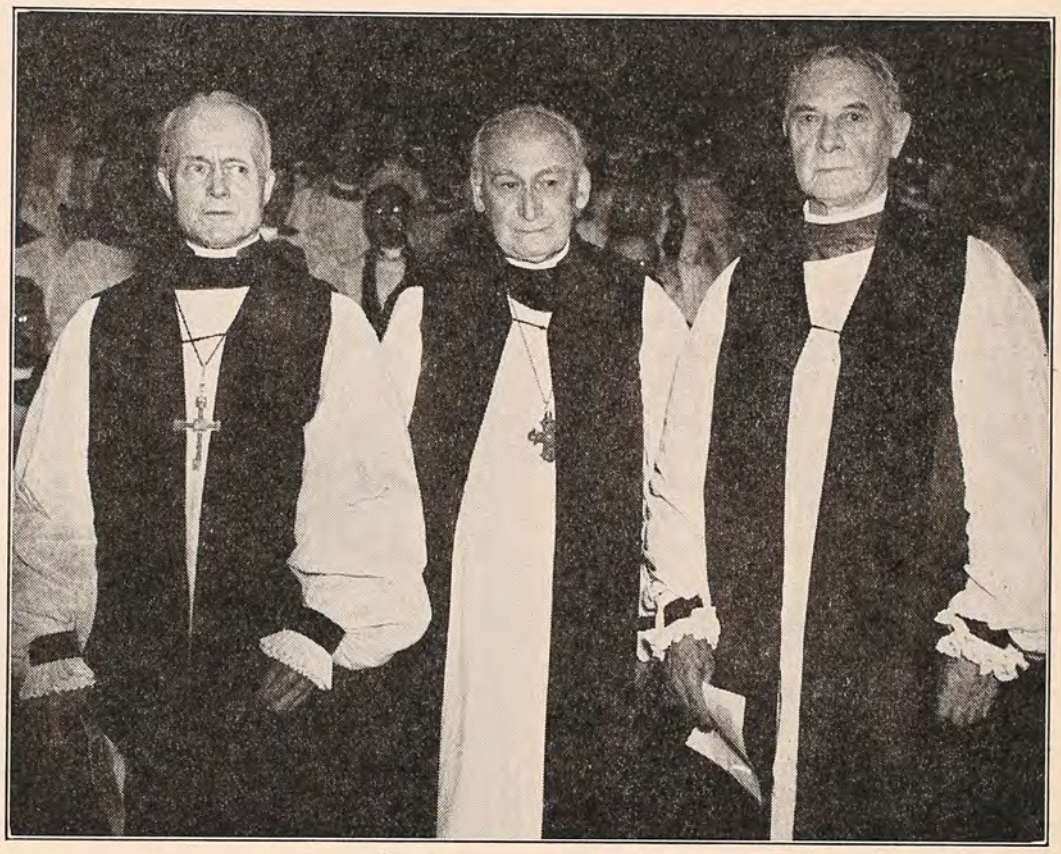


Photo courtesy Phila. Inquirer

This picture of Bishop Manning, Bishop Taitt and Bishop Rowe was taken immediately after the procession entered the Academy of Music.

News Sent Throughout Church

Immediately following the termination of the two great meetings, word of the large attendance and of the other demonstrations of missionary loyalty and purpose, was flashed to the headquarters of the National Council by the representatives of that body who witnessed the events of the evening, and from New York the news was subsequently sent through the whole Church and to the missionaries in the field.

Described by Bishop Taitt in his Opening Address in the Academy as a crowning of the efforts of the preceding weeks in the mobilization movement, the whole program of October 22nd, including as it did the Procession of Clergy and Laymen from the Church of the Holy Trinity and the earlier Preparation Service for Clergy and Laymen in that church, gave confirmation to the Bishop's further statement. Summing up the whole month's mobilization movement the Bishop voiced the conviction that our Clergy and people have been more deeply impressed than ever that the Missionary cause is the greatest cause ever put before a human being, the salvation of mankind.

While the Academy of Music meeting was in progress the Rev. James M. Niblo, Rector of St. John's, Norristown, had taken charge of the overflow meeting at St. Mark's, assisted by the Rev. Frederick P. Houghton, Field Secretary of the National Council, who had been assigned by the National Field Department to co-operate with the Missionary Research Committee of the Diocese during the mobilization movement. While Bishop Taitt was making his Address at the Academy, Bishop Manning was taken by automobile to St. Mark's to speak to the congregation there. During the interim while Bishop Manning was being returned to the Academy and Bishop Rowe was being

brought to St. Mark's, the Rev. Mr. Houghton made a Missionary Address to those in St. Mark's.

Procession an Impressive Feature

No review of the stirring events of the night would be complete that omitted the impressive procession of the Bishops, Clergy and Laymen from the Church of the Holy Trinity to the Academy and the return march to the Church House upon the termination of the Academy meeting and the one in St. Mark's Church.

Approximately 200 Clergy and 500 Laymen were in the procession as it left Holy Trinity and formed along the Nineteenth Street side of Rittenhouse Square. The Bishops and Clergy, vested, preceded by a Crucifer carrying a Processional Cross and by flag bearers carrying the Diocesan Church Flag and the Stars and Stripes, headed by the Cadet Band of Pennsylvania Military College playing "Onward, Christian Soldiers," moved into Locust Street. Immediately following came the long line of Laymen, headed by the Cadet Band of Valley Forge Military Academy. In the column of Laymen were Lay members of the Standing Committee, Lay members of the Executive Council, Lay members of the Missionary Research Committee, Lay Deputies to the Diocesan Convention.

Hundreds of parishioners who risked, and as it turned out, forfeited the opportunity to get seats in either the Academy or St. Mark's that they might witness the procession of Clergy and Laymen, joined in with hundreds of the general public in lining the sidewalks as the imposing column moved with impressive dignity and order along the line of march. As the marching hymns were played by the bands these hundreds joined in singing the words.

Laity Show Devotion to Clergy

The return march of the Clergy and Laymen provided an even greater and more impressive picture. Where hundreds had greeted the march to the Academy, thousands lined both sides of Locust, Eighteenth and Walnut Streets, on the return march to the Church House. The great audience in the Academy had been dismissed before the Clergy and Laymen formed for the return march so that they might have the opportunity to join with those from St. Mark's and the thousands of others who had been patiently waiting outside to see the return march.

The warmth of the greeting the marching column of Clergy and Laymen received from these thousands who lined the sidewalks was probably one of the finest public evidences of the depth of love and affection that the laity of the Church generally have for their Clergy and chosen Lay representatives.

This relationship which draws closely together our people and their Clergy is not news to those within the Church, but in the applause and the greetings accorded the marching column on the night of October 22nd, it was a public witness in more ways than one to depth of that relationship between Clergy and people. As further evidence of this relationship, as the end of the marching column moved along, the men, women and youth of the Church massed on the sidewalks joined in the march, singing the words of the hymns played by the bands. It was a most impressive spectacle. As one watched it one thought what a mighty force was represented in the thousands capable of such a witness of devotion enlisted under such a leadership as the column of Clergy and Laymen comprised.

The program for the night of October 22nd began in the Parish House of the Church of the Holy Trinity. Here at 6 o'clock the Visiting Bishops, representatives of the National Council, Clergy of the Diocese, Lay members of the Standing Committee, Executive Council, Missionary Research Committee and Lay Deputies to the Diocesan Convention met with Bishop Taitt at supper.

The Preparation Service

The Preparation Service began promptly at 7.15 o'clock. It was conducted by the Rev. Malcolm E. Peabody, Rector of St. Paul's Church, Chestnut Hill, and comprised a Litany of Intercessions and Prayers. Following this Service the procession to the Academy was formed. The Rev. Charles H. Long, Rector of Zion Church, Logan, served as Marshal, assisted by the Rev. Stanley V. Wilcox, Rector of St. Paul's, Chester; Rev. Charles H. Urban, Rector of St. Barnabas, West Philadelphia and Rev. Thomas A. Meryweather.

A special word of credit and appreciation is due the Mayor of the city and his Director of Public Safety for their co-operation. All traffic on Locust Street was re-routed, so that full use of the street might be given to the march of Clergy and Laymen and, also, that all members of the Diocese and the public generally might have every opportunity of witnessing the procession.

The entire program moved with a promptness and smoothness that reflected credit on the work of the Missionary Research Committee. Promptly at 8.15 o'clock as the huge curtain of the Academy parted, it disclosed a beautiful picture. The Bishops flanked by the Clerical members of the Standing Committee, representatives of the National Council and the Clerical members of the Missionary Research Committee, occupied the front rows of seats. Directly behind on either side were the Cadet Bands in their attractive uniforms, and then arranged in a semi circle on tiers of seats were the Clergy, for the most part vested. A huge sable curtain closed the wings of the

Photo courtesy Phila. Inquirer

A view of a section of the Academy Stage at the Mass Meeting, showing some of the Clergy.

stage and served as a back-drop. From the latter was suspended pure white oblong sheet on which was displayed a huge gold Cross. The whole picture presented a most attractive and dignified setting. There was a hush as the eyes of the immense audience viewed the stage, and as these on the stage caught their first view of the thousands of faces that rose tier on tier from the orchestra pit to the top-most gallery. Then a wave of applause swept through the whole house, which gave way when the Rev. Dr. Charles W. Shreiner, Clerical Chairman of the Missionary Research Committee and temporary Chairman of the Mass Meeting announced the opening hymn, "Ye watchers and ye holy ones."

Dr. Shreiner Opens Meeting

Dr. Shreiner then led in the Creed and after Prayers told the audience of the great overflow meeting in St. Mark's and that both Bishop Rowe and Bishop Manning would also address the congregation at St. Mark's. Turning to Bishop Taitt, Dr. Shreiner said:

"Bishop Taitt, at the last meeting of the Diocesan Convention you announced the appointment of a Missionary Research Committee to study and promote the cause of Missions. This Committee has been earnestly at work for the past six months. Tonight we present to you this vast congregation, representatives of this Diocese, to do honor to you and to receive your guests, Bishop Rowe and Bishop Manning, and to show their loyalty to the cause that lies so near your heart, namely, the great Missionary work of our Church. Bishop Taitt, your people."

A great wave of applause swept through the big auditorium as the entire assembly rose to its feet to greet their beloved Diocesan. As Bishop Taitt took charge of the meeting, when the applause had subsided, he expressed his apprceiation to Dr. Shreiner and the other members of the Missionary Research Committee for the marvelous work they had done. Following his address, Bishop Taitt presented Bishop Rowe.

As the hero Bishop of the frozen North came forward the great audience and those on the stage arose and greeted him with continuous applause. Now nearing the age of four score years, with a record of 41 years' missionary service in Alaska, Bishop Rowe held the attention of all as he gave his missionary message. The courage and unflinching faith of this Apostle of the North seemed to be transferred to the entire assembly of Clergy and laity as he said these words:

No Reason to be Hopeless

"Our Church has met a crisis? We may have a crisis today, but there is no reason for being hopeless. The Church of God and its Missionary work will never end. God is behind it."

Nearing the close of his Address he quoted the words of General Foch at a critical time in the World War when that soldier leader said, "My left is driven back, my center has retired, my right is broken, and I am going to attack!"

"And," added Bishop Rowe as the audience hushed was straining to hear every word, "General Foch did attack and won a signal victory. No army is ever beaten," continued Bishop Rowe, "until its spirit of attack is broken. The Church's opportunity for attack, with all its splendid equipment and everything of that sort, is here now. Its spirit is not broken. It is for us to feel that no one is beaten until he thinks he is."

Following Bishop Rowe's Address and during the singing of several hymns, fifty Laymen under the direction of Mr. E. Osborne Coates, President of The Church Club, passed through the audience and received the Offerings, all of which will be sent to the National Council for Missions.

Meanwhile Bishop Manning had returned from the overflow meeting at St. Mark's and after the Offerings had been presented he was presented to the audience. Bishop Manning was given a magnificent greeting and delivered a forceful message, declaring there was never a time when the power of Christ was more needed in this world than it is today.

Need for Burning Zeal

"Christianity faces today the gravest situation in its whole history," Bishop Manning declared and, pointing to the conditions existing in Russia, Germany, Spain, Japan and China, he added:

"If we are to have the missionary spirit we must have a burning zeal for Christ in the home Church and we must also believe in the Divine Mission and Commission of the Church to deliver Christ's Message to all the world."

Just before the adjournment of the Academy meeting and the Benediction, Bishop Taitt presented to the audience, Dr. Grafton Burke, Director of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska. Dr. Burke is on sick leave, and in a brief Address he told how it was through Bishop Rowe, whom he described as "this young Bishop," that he became a medical missionary. Continuing he said:

"It is a great joy and a great comfort, and profoundly inspiring to face here tonight, as I have never faced before, such a gathering as this in the name of the Master, expressing their love for Him and for His work."

Members of the Missionary Research Committee under whose direction the month's mobilization was conducted comprises the following:

Rev. Dr. Charles W. Shreiner, Dean of Chester Convocation, Clerical Chairman; Mr. Spencer Ervin, Vice Chairman of the Executive Council, Lay Chairman.

Chester Convocation: Rev. Richard T. Lyford, Rector of St. Asaph's, Bala; Mr. E. Osborne Coates, of the Good Shepherd, Rosemont.

Germantown Convocation: Rev. Wallace E. Conkling, Rector of St. Lukes, Germantown; Mr. Joshua Ash Pearson, of St. Paul's, Chestnut Hill.

Norristown Convocation: Rev. James M. Niblo, Rector of St. John's, Norristown; Mr. William B. Read, of Calvary, Conshohocken.

South Philadelphia Convocation: Rev. Howard R. Weir, Rector of Holy Trinity; Mr. C. C. Morris, of Holy Trinity.

North Philadelphia Convocation: Rev. Franklin Joiner, Rector of St. Clement's; Mr. William White, of Old Christ Church.

West Philadelphia Convocation: Rev. Granville Taylor, Dean of West Philadelphia Convocation; Mr. Edward C. Bendere, Church of The Saviour.

Representing the Diocese-at-large: Rev. C. E. Snowden, Rector of St. Paul's, Overbrook.

The Convocational Meetings

While October 22nd marked the high point in the mobilization movement reports from the series of eighteen Convocational Assemblies, held on October 5th, 12th and 28th, indicated effective work had been accomplished.

Five Missionary Bishops preached in various churches at the morning and night services on Sunday, October 4th. These were Bishop Jenkins of Nevada; Bishop Mitchell of Arizona; Bishop Beecher of Western Nebraska; Bishop Remington of Eastern Oregon and Bishop Moulton of Utah. On Monday night, October 5th, these same Bishops conducted the first group of Convocational meetings together with Bishop Gribbin of Western North Carolina. These meetings were devoted entirely to Domestic Missions.

On the following Monday night the Convocational Assemblies were devoted to Foreign Missions. Speakers at these included Mr. Harper Sibley, of Rochester, N. Y., member of the Foreign Missions Department of the National Council; the Rev. Dr. James Thayer Addison, Professor of the History of Religions and Missions at the Episcopal Theological School, Cambridge; Rev. Alan R. Bragg, Missionary to Liberia; Dr. Lewis B. Franklin, Vice President of the National Council and Dr. Grafton Burke, Director of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

Abstract of Bishop Taitt's Address

There never was a greater or more inspiring cause put before man than the conversion of the world. I think of Count Zinzindorf as he stood before the picture of the crucified Saviour, and underneath read the words:

"I've borne, I've borne it all for thee,
What hast thou borne for Me?"

Those words burned themselves into his very soul, and he gave up all the pomp of his position to do something for One who had done everything for him.

The cause of Missions is a very sacred cause. Some people think of our religion as simply a sort of ark of safety. They come together in order, as it were, to purify and beautify their religious life—and that is not to be spoken of lightly. But the Great Commission that our Lord gave to His disciples was: "Go ye into all the world and preach the Gospel to every creature."

That is what He commanded His Church to do. He didn't leave a book, He didn't simply give a message to the world, but He established an organization for the conversion of the world, and everyone who believes in Him and is baptized, is baptized into this great body, and if there ever comes a time when any child of God feels that the great work is simply looking after himself—although that may be a very valuable thing—he has lost the great thought of the Master. He came to give Himself for us, and He has asked us to give ourselves for His children.

Outside of that great debt of gratitude, we think of the wonderful good that is produced in the world by the Christian missionaries. Way back in the early days the missionaries went up from Italy and into Germany, and converted the savage tribes who were there. Later on when those tribes came down to devastate Rome, they met there the Christian Church, the Church that meant so much to them. They bowed in reverence before the Christian Church. The Empire of Rome was gone, but the Christian Church had saved the people.

I think we will find that in all our efforts for Christ there will be such returns that we will feel not only that we have fulfilled a divine command, but that the divine command had in it great blessings.

You will have two other speakers tonight, and I am simply speaking by way of introduction. In the preface to a little book that young Bishop Davies put out on confirmation there was the question asked:

"What is The Forward Movement?"

The answer was:

"The Forward Movement is leading Christians everywhere to do what they ought always to have done, only to do it better."

That, I think, has had its plain effect on the people of this Diocese in turning the minds of men to the fact that the world is as it is because we are here. We are not here to mend the affairs that are in the world; we are here to bring the antidote that Jesus Christ offered to the world, and there is no other antidote for the sin and evil in the world today than the Gospel of our Lord and Master.

A man and his wife went into St. George's Church and said to the Rector, "We moved to New York and we want to attach ourselves to your church, but don't ask us to do anything. We want to join your church and be with you."

He said, "Madam, you have chosen the wrong church. This is Saint George's Church. The church you want is up on 10th Avenue, the Church of the Heavenly Rest."

There is a work that is given all of us to do.

We are told that a Georgia "Cracker," as he was called, who was sitting ragged and barefoot on his tumbling down farm, and a stranger came along for a glass of water, and by way of conversation said, "How is your cotton coming on?"

"Ain't got none," replied the cracker.

"Didn't you plant any?" said the stranger.

"No," said the cracker, "I'm scared of the boll weevil."

"How is your corn?" said the stranger.

"Didn't plant any, afraid there wasn't going to be any rain."

The stranger was abashed, but persevering. He said, "How about your potatoes?"

"Ain't got any; scared of the potato bugs."

"What did you plant?"

"Nothing," said the cracker, "I just played safe."

I wonder how many people in our Church are playing safe. I hope that every one of you will be inspired by our meeting tonight to feel that there was no greater work given to mankind than when Jesus Christ, crucified by man, put into the hands of men the conversion of the world.

You and I became members of a Christian Church not for ourselves, just as Jesus Christ came not into this world for Himself but for us, and when we have the Spirit of the Master we not only will feel that "It is more blessed to give than to receive," but we will realize that real Christianity is giving ourselves to the world even as our Master gave himself to us.

We will now have an address by Bishop Peter Trimble Rowe who for many years has been engaged in the wonderful work that is being done up in Alaska. He tracks over the great fields of snow year after year, no vain glory in it, simply to go to an isolated people hungry for the word of God who needed comfort because their lives are hard. He goes to them and tells them of One who so loved them that He gave Himself for them.

It is a great joy and honor to introduce Bishop Rowe to this audience.

Abstract of Bishop Rowe's Address

I find that it is somewhat easy to speak to you of this Diocese of Pennsylvania and the City of Philadelphia because for years I have known of your loyalty, your generosity and your fidelity to the cause of Christian Missions. I feel the atmosphere congenial, sympathetic and helpful.

I need hardly ask the question why are we here. It is certainly on the King's business. It is to learn and do what He would have us to do. What His will is, and how we, His subjects and followers, may do His will and accept His purpose for us, and with us.

. . .

Christianity has a program. Communists don't think so. Stanley Jones replied splendidly to the Communists who invited him one time to attend their meeting. He did so and they asked him, "Why is it that Communists are so enthusiastic over their program, and Christians have no enthusiasm over what they seem to think is a program? We do not deny that Jesus Christ taught brotherhood, and justice, and truth. Even so, that is not enough to save the world. Christianity has ideals, noble but vague, and Christianity has no program, has no enthusiasm."

Stanley Jones replied by reading our Lord's words spoken in the synagogue of Nazareth:

"The Spirit of the Lord is upon me because He has anointed me to preach good tidings unto the poor, to proclaim relief to the captives and the recovering of sight unto the blind, to set at liberty them that are bruised, to preach the acceptable year of our Lord."

He sat down, and there was silence.

The Communists had nothing to say. What could they say? There was nothing to be said except simply to endorse the words of our Lord, "The Spirit of the Lord is upon me."

We have a program, but perhaps the Communists are somewhat right when they say that in spite of a program, in spite of having a Jesus, Son of God, Saviour of the world, Friend, yet how unenthusiastic many Christians can be.

Enthusiasm is necessary. We cannot do much without it, and require it, certainly, when we undertake to do the missionary work of the Church.

The missionary work of the Church is everywhere. We don't have to go up to Alaska, or Africa, or any of the far-off places to find missionary opportunities and a missionary field. Here in your own midst in our own beautiful country, how many multitudes are there who have no opportunity of hearing the word of God and the story of a Saviour, Jesus Christ? So, I maintain that one of the most important missionary fields today is right in our cities and in our rural places.

We must not, of course, forget the uttermost parts of the earth, and the Church has never done so. She readily accepted the terms, "Go ye into all the world and preach the Gospel to every creature," and there has hardly been any part of the world that the voice of a minister of God has not been heard speaking the words of eternal life to the people of this or that place, or this or that island in the world.

There is no denying the fact that the best fruits of our civilization come from the life and the teachings of Jesus Christ. We, ourselves, are products of the missionary enterprise, and the missionary enterprise works to the uttermost parts of the earth.

I remember, as a boy, reading of the story of Bishop Thornton's travels around Hudson Bay with dogs, on snowshoes, going from Eskimo village to Eskimo village and teaching them and telling them the story of Jesus. Well, I got my missionary inspiration in that way. I never thought or had any idea that in the course of time I would find myself up in the Arctic regians traveling with dogs, on snowshoes, across the white wastes of snow in our most northern section of the country.

And there, too, nothing has been able to prevent us from reaching the people of that far-off country, and they live, the Eskimo live in a bleak, storm-swept, terrible section of the country. They live in igloos nearly buried out of sight on account of the wind that sweeps and cuts to the bone.

Why are we invited to go there? There was one of our Churchmen who had such a missionary spirit that when he saw the condition of the Eskimo people not caused through or by themselves, but caused by the lawless whalers of the Arctic Ocean, he pleaded —it was Captain Stockton—pleaded with the Foreign Missions of our churches to send a missionary among them, and then he pleaded for the Government to send a boat, a cutter to patrol the Arctic Ocean once a year, at least, in the summer time.

It was done, and every year since that cutter patrols the Arctic Ocean to prevent the ravages and indecencies caused by the whalers to this innocent people. And Captain Stockton knew that his missionary end would be among them, and teaching them, and loving and protecting them, and that is one of the features of missionary work.

It goes among an innocent people, and it goes there and gives them light, knowledge, truth; it builds schools, gives them healing, and it protects them from evil-doers, and on account of this protection and work, the Eskimo people have simply increased in their manner of living towards civilized ways and habits, and they have been won over to the leadership of Jesus Christ. * * *

They are also helping to pay for the ministry of the Church. We have only been able to have one priest on that lonely Arctic coast. The training has been such that in all the neighboring villages there is a young Eskimo who has been trained sufficiently to teach the people, to hold service, and to prepare for confirmation. They understand that as they have received, so must they give. They are brought into partnership, as Saint Paul says, with God. They are, therefore, to be shareholders of what they receive in the way of religion, and no religion can be vital that is not shared, and hence, among these people they carried from one village to another the story of Christianity, and the Eskimo of Alaska joins hands now with the Eskimo of the British side, so that along the whole coast I don't know of any Eskimo that is not a Christian.

It is so among the Indians. I wish I could take you up to a Mission beyond the Arctic Circle at Fort Yukon. You ought to see it. There is a Mission with a wonderful spirit about thirteen miles north of the Arctic Circle where tourists go in the summer time to see the midnight sun, and there the tourists see the church at work, a hospital full of patients, a school near by, and Mrs. Burke with her house full of children who have been released from the hospital so as to give place for other children, and so it goes on. Tourists, seeing that work, perhaps having never had an interest in missions, come away with a feeling that that is real merciful Christian work and is worthy of being supported.

Time does not permit me to go on and tell you more in regard to the journeys for thirty-six years. I have been forty-one years this year in Alaska. Thirty-six years were spent more or less in traveling with the dogs across the snow, camping out anywhere, sometimes with the temperature at 80 degrees below zero.

Now that is changed. No more do we use the dogs. It is possible all because the airplane has taken its place. It is wonderful now to fly over these regions, look down and alight wherever you want to by means of the airplane. * * *

It is said that every man needs Christ, and then it also ought to say that Christ needs every man.

Our Church has met a crisis. We may have a crisis today, but there is no reason for being hopeless. The Church of God and its missionary work will never end. God is behind it.

For five years now the Church has been slipping backward in its missionary work. Appropriations have been cut, missionaries have been recalled from the field, schools, hospitals and missions have been crippled. Now, after five successive years of reduction and retreat, the time has come to advance. We must go forward. We look to our Leader.

"Lead on Oh King Eternal,
The day of march has come."

We feel like singing as our soldier boys did in France in the War:

"Joan of Arc, we are calling for you."

Jesus, we are calling for You to lead us on and on.

The hour has come for an advance.

General Foch in the Great War at a critical time said, "My left is driven back, my center has retired, my right is broken, and I am going to attack," and he did, and he won a signal victory.

No army is ever beaten until its spirit of attack is broken, and the Church's opportunity of attack, with all its splendid equipment and everything of the sort—its spirit is not broken, and it is for us, therefore, to feel that no one is beaten until he thinks he is."

Abstract of Bishop Manning's Address

Someone congratulated me on the fact that I was coming over here to enjoy for a little time the restful atmosphere of Philadelphia. If this is the way you do in this Diocese when you are at rest, I would like to come over some time and see you when you are actively at work.

I like always to look back to the days when I had the privilege of serving as a Rector of St. John's, of Lansdowne, in this Diocese, and it gives me great happiness to be here tonight with you, and with your beloved Bishop whose youthful energy and activity, as well as his spiritual leadership, is an example to all of us, and it is a great joy to see the results of your work during these months past shown in this splendid demonstration of faith and devotion and interest in the missionary cause here in this building and in the crowded Church of St. Mark from which I have just come.

Certainly, there was never a time when the power of Christ was more needed in this world than it is now. Christianity faces today the gravest situation in its whole history since the time when its work in this world began. We see that in the conditions now existing in Russia, in Germany, in Spain, in Japan, and China, and here in our own land.

There are only two things needed to stir and arouse the Church, and to stir the hearts of all of us with the missionary spirit. The first thing that is needed, if we are to have the missionary spirit, is the renewal and the revival of our own faith in Christ. We can't have very much interest in the work in the missionary fields unless there is a burning faith and zeal for Christ in the home church.

If we are to help to bring the world to Christ, we must first come to Christ ourselves more really and more personally. If we are to carry Christ to men in China, and in Africa, and in Alaska, we must show more power to convert men to Christ in Philadelphia and in New York.

We need today in this situation which confronts us the stirring and arousing of the faith of the whole Church of Christ throughout the world. We need in our own Church the arousing and revival of that faith which rings out to us from every page of the New Testament, which burns and glows in the words of these great hymns that we have been singing and which come down to us through all the Christian centuries, and which speaks and throbs in the glorious and moving words of faith and devotion in our Prayer Book.

What is the heart and soul, the very life and power of our religion as Christians?

It is faith, faith in Jesus Christ, the Eternal Son of God; faith in Him as He was when He stood here on this earth, as He is now at this very moment while we speak of Him at God's right hand, and as He will be when we go forward into the other life to stand before Him and see Him as He is.

It is faith in Him which gives us the missionary spirit. If our faith in Christ is real, we shall believe in Christ for the whole world. Without full and living faith in Him, missions cease to have any meaning, and the missionary spirit dies.

And second, if we are to have the missionary spirit we must believe, really believe in the Divine Mission and Commission of the Church to deliver Christ's Message to all the world. The Church must believe in her own Divine Message. The Church must come to men today not as a human institution but as a Divine Institution bringing them grace and blessing from above, speaking to them with spiritual authority and power from on High, speaking to them in the name of Him who said:

"I and My Father are One. All power is given unto Me in Heaven and in Earth. Therefore—" mark that word "Therefore"—"Therefore go ye into all the world."

A Church which is uncertain of her Divine Message, a Church which is doubtful of the supernatural, a Church which is afraid of the miraculous cannot do Christ's work in this world and carry His message of grace and salvation to men. There is not much use for a half-converted Church to talk about bringing the world to Christ, but a Church truly converted can stir and move this whole world for Jesus Christ.

Jesus at the right hand of God has power to save this whole world. His name is dishonored and His truth is denied because of our weakness and our shortcomings. His light shines only feebly and imperfectly in this world, but His love and truth and power will triumph. His grace and glory will be revealed. "All the nations shall bow before me."

"Jesus shall reign where'er the Son doth His successive journeys run."

And even now in this distorted world His light is the only guide and hope for men. His Kingdom will come here on earth as it is in Heaven. "The gates of Hell shall not prevail against it."

Jesus is God and Lord over all. The question for us is, are we standing with Him? Are we opening our minds and hearts to Him? Are we doing our bit, doing what we can to help bring His Kingdom here among men?

It is this to which your Bishops and your Clergy are now calling you. It is this to which the present Forward Movement in the Church is calling all of us. It is this to which in this day of crisis Jesus, our Lord, Himself, is calling us. We are called simply as Christians to do our duty.

What would happen in this Church if all of us, or the great number of us, would set ourselves to do our duty, to be faithful at the Altar, to take our places in the life and work and worship of the Church as we are commanded to do in our Great book of Common Prayer?

It is to our Altars that we must go if we are to revive the missionary spirit in ourselves. Why should we not always pray to God every day that by the power of the Holy Spirit we may be faithful, faithful communicants, and by our actions and fellowship in the service of the Church we may help forward the Kingdom of Christ.

Why should not all of those help to set forward this spirit in the Church, beginning with ourselves? Why should not those of us who are here tonight in this great gathering feeling the power and the strength of its fellowship go back to our parishes and missions resolved that by the grace of God we will make more real effort to let that light shine in our own lives and to stir and strengthen that spirit in the whole world?

ALL SAINTS SERVICE AT CATHEDRAL CHAPEL

In view of All Saints Day this year falling on Sunday, November 1st, the Bishop and Chapter of the Cathedral have arranged for the annual All Saints Service in St. Mary's Chapel, Upper Roxborough, to be held on Monday, November 2nd, at 11 A. M. Clergy have been requested to invite members of their congregations to the service. The Rev. Canon Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr, will be the preacher.

CHILDREN OF ST. MARTHA'S HOUSE TO SING OVER RADIO

The "Microphone Club," composed of some 60 Italian children of St. Martha's House, will make its second annual radio appearance at 7 P. M., Saturday night, November 28th, over Station WIP. The children are from 7 to 11 years of age, and will present a program of English Folk Songs and Rounds, under the direction of Miss Marjorie Robertson, Head of the Music Department of St. Martha's House.

A Layman Views Our Episcopal Hospital As Providing Opportunity For Today's Benevolently Disposed to Match Those of Other Days

The following article comes to THE CHURCH NEWS *from a layman who recently spent some time in our Episcopal Hospital during which he had the opportunity to observe the operation of the Hospital in all of its many departments. The views expressed are as they came from the writer, and with the approach of the Annual Thanksgiving Offering for the Hospital in the Parishes and Missions* THE CHURCH NEWS *feels the writer's comments may be of interest and helpful to the Hospital as we make our Offering on Thanksgiving Day.*—ED.

—

Whether true or not a recent magazine article spoke of the really large wealth of Old Philadelphia. "A lot of people," it said, "have a lot of money—still." If so, they will be glad to read the following, for Philadelphia folks are "benevolent." Benevolent comes from two Roman roots, *bene* and *volo*, which combined means to wish or will well and "Benevolent" is the word on the panel to Bishop Alonzo Potter in the Chapel of the Episcopal Hospital.

And to be frank these words now being written are, if a litttle late, really about the Episcopal Hospital. The aforementioned panel (it looks old and old-fashioned) deposes and says that through the gifts of "benevolent" persons the Hospital was founded under the auspices of Bishop Alonzo Potter.

The writer of these lines did not know Bishop Alonzo Potter. This member of the distinguished Potter family died in 1865. But we knew Bishop Henry Potter, of New York, as all Churchmen did a quarter century back. And a more statesman-like and dignified Bishop you could hardly imagine. We see him yet on the stage of the Academy, here in Philadelphia, presiding at a Missionary Mass Meeting. We also remember his blast to Mayor Van Wyck of New York and the breeze it blew from Maine to California. And Mayor Van Wyck "came across." The distinguished prelate seemed to speak as one having authority, which is how righteousness should and can always speak. There is a register in the human ear that knows when it hears authority and it has no come-back.

Anyway, Alonzo Potter founded our Hospital here in Philadelphia some 85 years ago. It is a *religious* hospital. It remembers that much of Jesus' life was spent in healing, in ministering to the material body. It exemplifies what St. James stresses so much—works along with faith.

Our Hospital is in the heart of Kensington, the grounds comprising rather more than a four-square city block. By now it runs into nearly a dozen buildings, the Main Building being new, visible from afar, looking much like a church with its minaret and spiral sky-pointing top, and housing the new Maternity Department.

Did you know that in 1935, the year just past, 748 babies were born in your Hospital? Fact, according to the report for that year, which Mr. Charles A. Gill, Superintendent, will probably be glad to send to you and you will find it most interesting and informative. Did you know that this four-square plot houses daily hundreds of patients in addition to some 160 nurses, 20 internes and the splendid body of trained and devoted physicians, medical and surgical specialists, to say nothing of the hundreds who are served in the Out-Patient Department. Then there is the great army of orderlies, maids, housekeepers, office force, and other employes, all of whom under the management have their part in the operation of the Hospital.

A most interesting, in many ways a most thrilling place is our Hospital as one appraises the ministry it gives to the sick and the injured. It is a 24-hour proposition. It is ready for service at any hour of the day or night and there is a doctor, medical or surgical, or both, a nurse and bed to receive you with open arms and as if there were no other patient in the Hospital.

And friends and fellow Churchmen, there *are* times when we humans need a Hospital, believe you me. While this machine of our body is self-regulating largely, it slips a cog now and then, and it is you for Kensington and our Episcopal Hospital.

Sickness is expensive and it takes a lot of money to run our Hospital and to care for the many, many hundreds of the sick and injured poor who turn to our Church Hospital for help and who, thank God, are not turned away. True, the Hospital has some endowments which, with what people who are able to pay for service, nearly got us by in 1935. There was, however, a deficit of some $42,000 which made it necessary to dip into capital funds, and dipping into capital funds is bad.

The 1935 record says:

48% of patients were free.
46% were part pay.
6% were private or full pay.

Altogether in 1935 there were treated 7190 patients, with per capita cost of ward patients of $3.23.

Our Hospital holds a fine 100% place in the medical world, and it is efficiently and conscientiously operated. You thrill at the daily evidence of a continuous sense of vocation and responsibility.

But our Hospital is mostly old—old in many of its buildings. In recent years it has done some building, the new Main Building entrance and modern up-to-date Dispensary, the new addition to the Nurses' Home and the Male Employes' Dormitory, but perhaps eight-tenths remains to be done. What a fine opportunity for those of means! Can one think of a better memorial to leave behind, or of a better way to make a generous contribution now?

Alonzo Potter and his "benevolent" friends of his day, and those other "benevolent" men and women in the succeeding years who, being dead still loudly speak, as do the Harrisons of Harrison Home and other hosts of the long years to us of today to do our part in the great works of mercy which our noble Episcopal Hospital carries on in Christ's Name and for His sake.

THE BISHOP TO OFFICIATE AT DIOCESAN OBSERVANCE OF ARMISTICE DAY, NOV. 11

Bishop Taitt will be the Celebrant at the Service of Holy Communion which will be held in connection with the Diocesan observance of Armistice Day on Wednesday morning, November 11th. Dr. Rufus M. Jones, of Haverford College, will make the address at the service which will follow the celebration, a brief interval of silence to be observed between the two services.

The Armistice Day service will be held in the Church of the Holy Trinity, Rittenhouse Square and 19th Street. The Rev. Howard R. Weir, Rector of the Parish, will assist in the service of the Holy Communion, which will begin at 10 A. M. The service which will follow and at which Dr. Jones will be the speaker is scheduled to begin at 11 A. M.

FORWARD MOVEMENT PAMPHLETS

More than 9200 copies of the October-November Pamphlets have been sold through the Church House Office, including 1000 copies for the Educational Conference Dinner. Many people have commented on the very helpful nature of these particular meditations. The Commission will send copies of the next issue as usual for sale. If anyone wishes to purchase them in this way, it would be very helpful to have orders placed in advance.

RICHARD J. MORRIS,
Secretary.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

Editor-in-Chief ..... The Rev. George Copeland
Managing Editor ..... Mr. Samuel H. Warnock
Acting Business Manager ..... Mrs. Edith Wiegand

Editorial Office—Church House of the Diocese of Pennsylvania
202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street

Address all editorial correspondence to the Church House
202 S. 19th Street
Address all subscriptions and business correspondence to
"The Church News," 1016 Arch Street

TERMS:
Single Numbers ..... 15 cents
Annual Subscriptions (by mail) $1.00
25 or more copies to one address ..... Each, 50c. a year

Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

HOMES FOR THE AGED

Whether it is due to Dr. Townsend or to the widespread discussion of the Social Security Act, there undoubtedly is much more interest in the care of the aged just at the present than America has ever known before. Naturally, therefore, there has been a revival of discussion in the Diocese of the possibility of carrying out the plans of the late Bishop Garland for a home for aged people on the Cathedral grounds at Roxborough.

If Philadelphia is underbuilt, as the Real Estate dealers say when speaking of dwelling houses, certainly the Diocese of Pennsylvania is underbuilt in homes for the aged, especially for aged men. For in spite of the fact that the old-age pensions provided by the state are enabling thousands of old people to stay in their own homes—which is more desirable—there is still a need for the institution called a "home for the aged." So much have modern homes for old people improved that in equipment they are now equal to the most up-to-date summer hotels, where amid most pleasant surroundings and in ease and comfort old people can spend their remaining years resting, as Bunyan's pilgrim did in the land of Beulah, until it is time for them to cross over the river into the Celestial Country beyond.

A home for the aged now, and a school for youth later, on the Cathedral grounds would be an ideal program for the Diocese. For the aged should not be isolated; young people should always be near. As in Zechariah's vision of the ideal Jerusalem, "There shall yet old men and old women dwell in Jerusalem, and every man on his staff for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

We can conceive of no more fitting memorial to Thomas James Garland than a home for the aged on the site which he selected. And no time more propitious than now to build. The Church must shake off her fears at once and commence an era of building. People are spending more freely, builders are erecting hundreds of new houses.

Why should the Church wait longer?

PRAYERS FOR THE PRESIDENT

Some lay-people would like to know why, when the clergy desire to shorten Morning or Evening Prayer, they almost always omit the "Prayer for the President of the United States and all in Civil Authority," and why, when they have only the service of Holy Communion, which contains no such prayer, they do not introduce it and pray for the President by name. And also why our clergy should be directed by the rubric to pray only for those in the civil authority and never for those in the military and naval branches of the service, who persumably need our prayers as much, if not more than the civil servants. One good woman in the Diocese was terribly distressed recently because she had attendad a new church for almost three months without having heard the President of the United States prayed for once, and a vestryman complained that his Rector never, during his brief incumbency, used the Prayer for the President at any service.

These people are not narrow nationalists, they are broad-minded American Christians who do not believe that it is any more inconsistent with their love for all nations to pray specifically for the President of their own country than it is inconsistent with their interest in their neighbor's welfare to pray by name for their own husbands and wives and families. It would be well if in every Church on every Sunday at the chief service of the day, the prayer for the president should be used.

BIRTH CONTROL CONTROLS THE SIZE OF SUNDAY SCHOOLS

After an exhaustive examination of the number of infant baptisms in the Episcopal Church from 1866 to 1936, Mr. Alexander A. Andrews, an attorney of Raleigh, N. C., has come to the conclusion in his pamphlet, "Is the Birth-Rate of the Episcopal Church Increasing or Decreasing?," that "when the infant baptisms of any five year period are compared with the marriages for the preceding five year period there is a decline in the birth rate of children being baptized in the Church, from which class the Sunday School scholars are recruited."

This analysis and Mr. Andrews findings corroborate the results of an investigation which the Church News has recently made of the decline in Sunday School enrollment in our own Diocese. For a long time many older Church people have felt sure that the Sunday Schools of their childhood were much larger than those of the present time, but have hesitated to publish their fears lest they should be accused of that besetting sin of old people, glorifying the past. Now it can be proved by cold, unbiased statistics that what Mr. Andrews found in the Church as a whole is true also of Pennsylvania. Our Sunday Schools are not only smaller, but *much* smaller than they used to be. In 1905 the Journal of the Convention reported that there were 41,777 Sunday School scholars in the Diocese; in 1936 the Journal reported only 29,24

a decline of 30% in thirty years. This is an amazing drop, and would be even more alarming were it not for the fact that the decrease took place in the first 25 of these 30 years, while for the last five years the enrollment of scholars has remained practically stationary at a little over twenty-nine thousand.

These figures, taken in connection with those of Mr. Andrews, prove conclusively that our Sunday Schools have decreased in enrollment because our Church people have smaller families than those of a generation ago; and the reason they have smaller families for the Sunday Schools to draw from is not because the population is being decimated by war, pestilence, famine or any other "act of God" but by the free choice of men and women, who have decided that they will definitely limit the size of their families to one or two children, if they care to have any at all.

Whether that is wise or unwise deponent saith not —perhaps the limit should be placed a little higher, say at three or four. The undisputed fact that confronts us is that the Church, which has always had the pioneer idea of bigger and better Sunday Schools every year, must now adjust herself, like France and the Scandinavian countries, to a population that remains at almost the same level year after year. Rectors of most parishes must be satisfied hereafter if their Sunday Schools are no bigger than last year; Bishops must not complain if the number of children presented for confirmation does not automatically increase year by year; and, in general, our American belief in numbers as the surest sign of the Spirit's presence in a parish will have to yield to other evidences. Henceforth, numerical growth must be sought not in the families allied with the Church, but among those who are not now affiliated with any Church.

But what a plenteous harvest there is in the field of the unchurched awaiting the coming of the laborers whom the Master of the harvest is even now calling to their work!

THE SEPTEMBER RETREATS

Encouraging reports have been received concerning the three "Two-Day Retreats" held in the latter part of September for Women, Laymen and Priests, respectively. Announcement also has been made that other Retreats, to be again conducted under the auspices of the Retreat Association, are being planned for after Easter.

The September Retreats were held at Sellersville in the Holiday House of the Church of The Holy Trinity, the Rev. Howard R. Weir, Rector of Holy Trinity, generously placing the entire facilities of the house at the disposal of the Retreatants. Eighteen women, twelve laymen and ten Priests made the Retreats during the two days set apart for each group. The Maryland Retreat Association furnished the Conductors. These were the Rev. S. Thorne Sparkman, the Rev. Theodore N. Barth and the Rev. Henry B. Thomas. The three Directors or Guest Masters were Mrs. Charles Hunsicker for the women; Mr. George H. Randall for the laymen, and the Rev. Dr. Thomas Burgess for the Priests. Dr. Burgess is Secretary for Pennsylvania of the National Retreat Association and was in charge of the general arrangements.

Death disappears as we live close to God; for how can anyone fear death whose life is centered in God.—*Robert Norwood.*

Bishop Kern says, in his book, "We are so busy carrying out petty and inconsequential schemes that there is little standing room left in our crowded lives where God might rise and speak."

Clerical Brotherhood of Diocese Records Its Appreciation Of Dr. Grammer's Service to Parish, Church, Community

The Clerical Brotherhood of the Diocese, at its regular Monday morning meeting in the Church House on October 12th, adopted the following Letter of Appreciation of the notably constructive service rendered by the Rev. Dr. Carl E. Grammer, Rector of St. Stephen's Church, Philadelphia, during his long and active ministry that came to a close with his retirement as of October 1st.

"Dear Brother:

"Fifty-two years of intensive activity in the Christian ministry, of which more than the last half has been devoted to the discharge of the weighty responsibilities devolving upon the Rector of so important a strategically-located metropolitan Church as St. Stephen's, Philadelphia, is an outstanding record in this exacting age.

"The Clerical Brotherhood of the Diocese of Pennsylvania, upon learning of your retirement at this time, wishes to express to you our fraternal appreciation of your notably constructive service to your Parish and Communion and Community.

"We rejoice that you have, by your life and labors, added distinction to the honored name which your father dignified by his character and attainments; to have been parsonage-bred is an asset in our ministry; and that you have enriched the traditions of a great Parish long graced by preachers of superior power. We particularly recall with grateful pleasure your ever sympathetic and helpful relations with the members of this association. Your frequent contributions to our intercourse and discussions through these fleeting years have been valued for their scholarly acumen and literary charm, as well as for the vigorous presentation of your clear convictions on the theological and ethical issues of the passing times. It has even been enlivening in our tolerant camaraderie to note your occasional controversial outbursts against certain movements in our comprehensive household of the Faith.

"During your Rectorship there have been five successive Bishops of the Diocese, and there have been many changes in your congregation by death and removals from the central city; the permanent person in some places is still the parson; consequently, you have so signally succeeded in enlisting the generous support of devoted followers that today St. Stephen's Church, situated in the heart of the retail business district, is more beautiful and more substantially assured of permanence than ever before. It is not ours to attempt to put into words all which other groups will quite naturally consider it their special privilege to express to you while you are still very much alive (thank God); but thus much we feel free to enter upon the record, assuring you of the warm-hearted place you hold in the affection of your brethren.

"We heartily congratulate you upon the bright memories you carry with you into your well-earned retirement; and wish you all joy through the mellowing years to come.

"Committee:
"JAMES O. MCILHENNY,
"LOUIS C. WASHBURN,
"J. WESLEY TWELVES."

The Provincial Synod Meeting in Wilmington

By The Rev. James M. Collins

The Fourteenth Synod of the Province of Washington was held in Wilmington, Del., from October 6th to 8th. This was the first meeting of the Synod since 1932. The meeting of 1933 was omitted at the request of the Bishops of the Province because of the expense involved. The General Convention met in 1934, and Synod meetings are omitted in General Convention years. A meeting of the Synod was arranged for 1935 at St. Andrew's School, Middletown, Del., but was canceled at the last minute because of an outbreak of infantile paralysis in Delaware.

The Synod headquarters this year were the Church and Parish house of St. John's Cathedral. The accommodations for meeting were comfortable and adequate. On two evenings, services were held at St. Andrew's Church and Trinity Church and an afternoon meeting was held at St. Andrew's School, Middletown. Careful arrangements had been made by the local diocesan authorities for the entertainment of the delegates. Lunches were good. Transportation faciilties were ample. An interesting bus excursion was provided to Old Swedes' Church, Wilmington; Immanuel Church, New Castle, and St. Andrew's School, near Middletown, where the delegates were shown about the fine school building, had tea, and attended a meeting in the school gymnasium.

The Synod opened with a reception by Bishop and Mrs. Cook at Bishopstead, the Episcopal residence. This was followed by a Devotional Service in the Cathedral, conducted by Bishop Cook, officiating in place of Bishop Perry, who was unable to be present because of illness.

After the service, the Synod convened for organization. The business of a Synod is confined to discussion and recommendation; it has no power to legislate. Among the recommendations passed by the Synod were the following:

First: That the National Council be urged to appoint a Secretary for Rural Work.

Second: That the National Council appoint a Secretary for Religious Education, to live within the Province, and to receive his salary in part from the National Council and in part from the Province.

The Synod also approved in principle the appointment of a Field Secretary of the National Council, to live within the Province, and to work under the joint jurisdiction of Council and Province.

Bishop Sterrett, of Bethlehem, was elected President of the Synod for the ensuing two years. The Synod does not meet again until 1937 when it will convene in Lancaster, Pa.

Because of pressure of work, Bishop Taitt had asked to be relieved of his position on the National Council as representative of the Province. The delegates reluctantly accepted his withdrawal and elected in his place Mr. Joseph Wayne, of Philadelphia, President of the Philadelphia National Bank.

It was provided that in future nominations for the various offices under the Synod shall be made several months in advance of the meeting, and that all delegates shall be advised of such nominations before the Synod assembles.

The larger subjects discussed at business meetings and mass meetings of the Synod fall under four heads, viz., Missions, Social Service, Religious Education, Rural Work.

It cannot be said that any of these subjects was presented in a way to bring out the peculiar problems and needs of the Church within the Province. The fact is that the committees appointed by the Synod to consider and report on these important subjects do very little, if any, work, between meetings of the Synod. This is a serious drawback to intelligent discussion in the business sessions and constitutes one of the reasons why the influence of the Synod is not felt more definitely in these important fields of the Church's work.

A service, described as a Mass Meeting, was held in St. Andrew's Church on Tuesday evening and was devoted to Missions. Addresses were made by the Rev. Lee L. Rose, of Sagada, Philippine Islands; Dr. John W. Wood, Executive Secretary of Foreign Missions, National Council, and Mr. O. E. Baker, Agricultural Economist of the U. S. Department of Agriculture, whose excellent paper, which had to be presented in condensed form, because of the length of the meeting, emphasized the importance of the rural work to the Church at large because the country will continue to be the source from which many of our city churches must draw their membership.

Two speakers, both from our own Diocese, led the discussions under Social Service. Miss Sarah D. Alfriend, of our City Mission, read an extremely interesting paper on the subject: "One Phase of the Church's Work Among Children." The work she discussed was that of our City Mission for children committed to our care by the courts, a work which is being done in a highly satisfactory manner under Miss Alfriend's direction, and which we in this Diocese ought to support generously.

The Hon. Clinton Rogers Woodruff also read a striking and thought-provoking paper in which he discussed the question, "What Is *Christian* Social Service?" a question upon which we need clearer thinking than is usually given to the matter.

At the meeting held at St. Andrew's School, near Middletown, Dr. D. A. McGregor, of the National Department of Religious Education, made an address to an audience of about 200 people, mostly laity, in which he attacked the inadequate education furnished by our theological seminaries. He suggested that the Church take steps to correct the situation by placing the men, while in the seminary and immediately after graduation, under the care and direction of "the wiser Bishops, wiser clergy, and wiser laymen!" Like so many speakers who would reform conditions, Dr. McGregor was very explicit in pointing out conditions that called for remedy, but rather vague in suggesting concrete methods of correction.

The outstanding subject in the program of the Synod was the emphasis placed upon Rural Work. Not that the presentation of the subject was adequate. In this subject, as in others, committees had not made sufficient preparation. But the impressive thing was the fact, plain to any one attending the Synod, that we have in this Province a large group of clergy devoted to Rural Work. Some of them are of national importance in this work. These clergy seem to make a more intelligent approach to their peculiar problems than do most of our city or suburban clergy. They meet in rural conference, often with clergy of churches other than our own. They are in touch with the Agricultural Colleges of their respective states. They try to get a well-rounded conception of the whole rural field, and having acquired this, to fit the Church's work to meet the problem in an intelligent and effective way.

A Synod meeting is a pleasant affair socially. But the dominant impression which remains after adjournment is that the Synod as such has yet to find itself. At present its influence upon the course of affairs is much less than it might legitimately be. Until the function of the Synod is more clearly defined, its potential value will remain undeveloped. If the Synods are to justify their existence, it would seem imperative that the Church through the General Convention take steps to indicate more clearly what the powers of the Synod shall be, and perhaps to increase those powers where such increase will not bring about a conflict with or in any respect infringe upon the powers of the General Convention itself.

Address by Clinton Rogers Woodruff at Provincial Synod Meeting In Wilmington Giving Definition of Christian Social Service

Through the courtesy of Mr. Woodruff, Chairman of our Diocesan Department of Christian Social Service and Institutions, THE CHURCH NEWS *is able to present this part of a notable address by Mr. Woodruff at the Provincial Synod meeting in Wilmington, Delaware, October 7, 1936.*—ED.

—

Social Service is one of those phases very generally used, but not very frequently defined, either officially or otherwise. Indeed there is no phrase in the Church's lexicon that is more variously defined than Social Service. There are almost as many definitions as there are Social Service bodies. As the late Father Lathrop said during his first year as Executive Secretary of the Department of Christian Social Service, there is a widespread confusion of thought concerning what is meant. Many think of it as institutionalizing Christianity, to make a sort of an Episcopal Social Service organization to lure people into the Church with a strawberry in one hand and an oyster in the other. Then there are those who feel that it means presenting, as if they were speaking for the Church, unpleasant *theories* about industrial conditions and the rights of property.

It needs no special reflection to realize that Christian Social Service does not have for its primary purpose any specific external action. I have always felt that the late Father Elliot White, one time Rector of St. Mark's, Philadelphia, and later Dean of the Cathedral at Fond du Lac and still later Archdeacon of the Diocese of Pennsylvania in charge of work among the foreigners, came very close to a comprehensive answer when he said, "I should define Social Service as ministering in the name of Christ and for His sake to the physical and mental (as distinct from the spiritual) welfare of individuals and the community. It is *charitable* as contrasted on the one hand with *Missionary*, and on the other with *philanthropic* or purely humanitarian work. The religious motive need not be avowed or displayed, but it *must* be present; that is not Social Service in the technical way in which we use the term unless it is the outcome of faith in Christ and a desire to minister to Him as seen in our fellow men. Social Service embraces all the corporal and most of the spiritual works of mercy." Social Service and Missions, in his view, together comprehend a complete fulfilment of ministering to our neighbor.

The former Chairman of a Northwestern Social Service Department declared while he was serving in that capacity, "Christian Social Service is the work which seeks to give every individual the opportunity to develop as a child of God. Social Service recognizes disorders at the root of all problems, and points with pride to reformation, but *Christian* Social Service sees at once it is sin which is at the bottom of all disorders, and seeks conversion to Jesus Christ first. With that accomplished, reformation in life will naturally follow. Christian Social Service builds with God as the foundation of all endeavor."

A one-time Secretary of the Department of Social Service in the Diocese of Pennsylvania, now the Dean of a Western Cathedral, maintained that Social Service means unceasing activity to bring about the perfection of all the human relationships of men in society as foreshadowed by our Lord's words, "Be ye therefore perfect, even as your Father in Heaven is perfect," with the end in view of realizing the Kingdom of God heralded by Jesus Christ and proclaimed as being fully come when God's will is done on *earth* as it is in heaven, in a firm belief that Jesus Christ is the Incarnate Son of God, born of the Virgin Mary, and the perfect example of self-sacrifice and labor for the welfare of others, and as such the Inspirer of all unselfish service for humanity.

The late Bishop of New York, Dr. Greer, declared in his incisive way, that Social Service means the wise and comprehensive application to modern society in all its phases, economic, social and religious, of the great fundamental principles of Christian Brotherhood.

Still another Chairman remarks that Social Service is "the outward and visible expression of the inward and spiritual vision."

A distinction must be drawn between individual service and social service. Individual service will relieve poverty; social service seeks to remove the causes of poverty. Individual service, prompted by a perfectly proper motive, which may be altruistic or may be that of self-protection, would abolish the danger of infection from disease or vice in one's own house or block. To remove this danger from the community, or the town, is Social Service. The adjective "social" is the more important word of the term, for there is a great variety of service: To one's family, to one's Church, to one's political party, to one's friends; from service that includes the few to that which embraces the many in its touch. Social Service, therefore, is essentially service to society as a group—society *en bloc*; not only to men, women, and children, but to society in its sociological sense.

Social Service does not declare a new Gospel. It advocates rather the enlarged application of *the* Gospel—to all of the institutions of the social order.

Social Service does not carry with it any new code of Christian ethics. It does not advocate any change in the function of the Church. It does not suggest that the pulpit should be converted into a forum for the discussion as a rule, of sociology, economics, or politics. It is not a veneered heterodoxy. One does not have to be heterodox in order to be socially orthodx.

As a colleague of mine in the Pennsylvania Department of Christian Social Service some years ago said to me, "Social Service is the extension of one's personal religion into the field beyond one's personal life and home: It is the application of the Golden Rule, and the endeavor to enforce social justice."

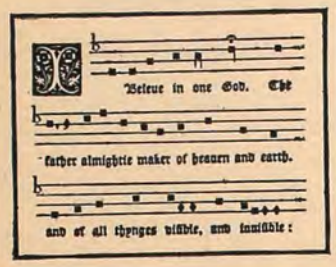
If Social Service is to show our faith by our works, here then is an outline of objectives that our sundry departments could very well follow:

1. To serve the suffering:
   a. Mental: Insane, feeble-minded, nervous disorders;
   b. Physical: Orphans, sick, injured and crippled, aged;
   c. Spiritual: Lonely, neglected, discouraged and defeated.
2. To help the underprivileged:
   In industry;
   In city slums;
   In neglected rural districts.
3. To share the abundant life of Christ to those shut off from it by heredity or environment.
4. To correlate the agencies working for these objectives whether through the State, the social agencies or the Church; i. e. to eliminate over-lapping.

We must remember, however, as that consecrated leader, the Bishop of Western New York (Dr. Brent), said:

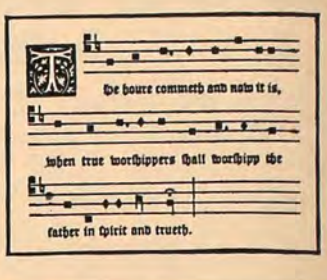
"Today there is a great breach between our profession as Christians and our practice. We are so accustomed to use idealistic language that it has lost its force, in that we do not square our lives or even attempt to square our lives, with the lofty expressions of the ideal. Creed and character are so closely wrought that one cannot live without the other. Sunday religion is altogether too prominent in our religious life. While business ethics are improving, the Christian man must deliberately set himself to discover what is the Christian way of life in business. The politician must find out what is the Christian way of life in his political

(*Continued bot. col. 2, page 86*)



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



So This Is Chanting

By HAROLD W. GILBERT

Many parish priests insist upon the exclusion of settings of the canticles at Morning and Evening Prayer, on the grounds that the congregation cannot participate in these musical offerings. Instead of settings—the name applied when the text is set to music in the fashion of an anthem—the chant form is resorted to for the Te Deum, Benedictus Es Domine, Magnificat, and Nunc Dimittis. It is taken for granted that the Venite and Benedictus are chanted also, so that the music of each of these services is made up chiefly of hymns and chants.

The motive for this procedure is excellent. Nothing could be more helpful to the spirit of worship than hearty congregational singing. The only difficulty is that the singing is not usually hearty, despite the drastic curtailment of beautiful music. Why is this? Is it due to the choice of chant tunes, or to the monotony of so much similarity in the service, or to the inability of the congregation to keep together, or is it the fault of the much-mentioned aloofness of Episcopalians? If it be the latter, the problem is not for this article. But the writer inclines to believe that entirely too many failures are blamed upon this convenient bugaboo.

There are those who would use nothing but Gregorian (Plainsong) chants. They defend their point of view with the contention that, after all traditional grounds have been examined and the unquestionable claim to precedence as pure Church music has been admitted for Gregorian, there still remains the convincing argument that this ancient musical idiom is the easiest chant form to employ. When properly used, Gregorian chanting adapts itself naturally to the structure of the text. The music is limited in range, and therefore easily sung by untrained singers. And thus the Gregorian champions claim that they establish a perfect case.

Those who prefer Anglican chanting are probably in the large majority. Their preference may be partly due to predilection. But they argue that the severe simplicity of Gregorian chant tunes is one of the very reasons that they do not interest a great number of people. Anglican chants are not intended to be sung in unison; Gregorian chants must be sung in unison. Anglican chants permit harmonies that are more akin to our present-day musical ideas; Gregorian chants must be accompanied (if accompanied at all) by what are called "modal" harmonies; to the untrained listener, these modal harmonies sound archaic. And finally, those who know much about the subject realize that Anglican chanting is capable of interpreting the text quite as clearly as Gregorian.

Briefly, there are the arguments.

The Causes of Failure

In searching about for the causes of failure in congregational chanting, we may put our finger upon something that is applicable equally to both systems. But because of the greater popularity of Anglican chanting, we shall confine ourselves now to a consideration of this form.

Does a congregation like to chant? If the choice lies between chanting and merely using the speaking voice, probably most people would prefer to chant. It adds variety, and heightens the interest in the service, and therefore tends to prevent dullness and monotony. But, does a congregation like to chant when the various members cannot seem to "keep together"?

Very likely most people are affected alike when participating in a thing that is obviously a failure. When congregational singing becomes a hodgepodge, it certainly is neither inspiring nor devotional. What, then, is its justification? Making a joyful noise unto the Lord may have biblical sanction, but the psalmist was not advocating a mere clamor, particularly if the "noise" makers were capable of a better offering. Clamping down the lid on clamor until it is reduced to muttering, and giving it an ecclesiastical setting, does not redeem it. The point is, it still remains our poorest, not our best.

Of course, the solution lies in congregational rehearsals. But even such rehearsals would be futile unless the method of chanting could be easily grasped by untrained singers.

It may be helpful to those who are grappling with this problem if we comment upon some of the obstacles encountered.

SPEED—No matter what care is bestowed upon the choice of tune or the interpretation of text, "the best-laid schemes o' mice an' men gang aft a-gley" because of the excessive speed employed. Chanting should be deliberate enough to insure clear enunciation. Every choral conductor knows that use of words in rapid succession makes an otherwise simple musical composition quite difficult. If a choir is leading the congregational singing, it should be very careful about this matter. The choral skill of the trained singers, and their frequent rehearsals, are apt to make them forget the comparative limitations of the congregation.

TUNES—There is a prevailing fear among the Clergy lest a change of tune discourage congregational singing. In the case of chant tunes, this is unfounded. Chant tunes are short, and oft-repeated—each succeeding verse or pair of verses employing the same tune in constant repetition. The average person can quickly learn so short a tune, and the gain in variety more than compensates for the slight delay in getting well under way. A fair repertoire of chant tunes is much more easily acquired by the congregation than a repertoire of hymn tunes. And, incidentally, if you wish to administer a deadly potion to your choir, give it repeated doses of any one musical fare. After all, if chanting is to be interestingly done, the choir must set the example. Don't kill enthusiasm by insistence upon so small a detail.

The Choice of Tunes

The choice of tunes is a matter of importance. Sir John Stainer, the English cathedral organist of the late 19th century, said that "one of the best chants ever written" was the tune by E. J. Hopkins, which appears in the Hymnal as No. 601. He did not say exactly why he so highly valued this tune, but it is not difficult to guess his reasons. Its musical structure is simple, its range is limited, its "reciting notes" are of reasonable pitch, and at the same time its melody is pleasing. In these qualities we can sum up the essentials of a good chant tune. The evolution of Anglican chant tunes is a long story. Composers have vied with one another in making their tunes in-

genious, even to the point of being rediculous. Others have stooped to the commonplace. Neither of these types of tunes is suitable for congregational use. The chant tune "that makes simplicity a grace" is the one that commends itself.

APATHY—This is a charge that may be brought against choir and congregation alike. Until it is conquered, the parish priest may just as well accept the fact that he is beaten. To change indifference into interest, it is necessary to begin with the director of the music. He must be convinced that chanting can be made into something virile and satisfying. Perhaps the most effective way to interest choir director and choir in good chanting is to arrange for them to visit another church where good chanting is to be heard. Phonograph records of good chanting are available, which should also be a means of stimulating interest. And again, the lifting of unreasonable restrictions which prevent experimental changes will act as a tonic.

If you are afraid that changes in method will ruin what small congregational co-operation you now have, turn over in your mind the suggestion that the adaptable element in your congregation will so welcome a change for the better, that their co-operation will discredit all objection. Changes are always objectionable to some people. But the now new will in time become the "old way," and those who at first object will eventually be content.

ORGAN ACCOMPANIMENT — So much can be done by the organist to enliven the interest in all congregational singing. The organist who draws a few stops at random, and plays the printed notes without variation, from verse to verse of a chant, contributes not one iota to a spirit of enthusiasm. Variety in the accompaniment, prompted by a little imagination and some experimenting in advance, constitutes the organist's share in the task of making over congregational chanting. As in all else, if the thing is to be well done it must be thoughtfully planned in advance. Good taste will guide the accompanist in the right paths, unless he is incapable of executing what his inspiration suggests.

And so, the purpose of this article is to urge a bit of renovating. The writer does not believe the best ends are served by prohibiting the use of settings for the Te Deum, or the Magnificat. But whatever chanting is done, it should be done in the best manner possible, or it is not justified. There is no charm about the word "chant" that will bring about congregational participation. In fact, chanting in many places connotes dismal failure, with its inevitable reaction of disappointment.

Choosing the Christmas Music

By Harold W. Gilbert

Every choir wants its Christmas music to be as beautiful and as well done as possible. Christmas Day and Easter Day are the two times when a choir strains every nerve to measure up to what the importance of those two great days demands. In order that the Christmas music be thoroughly well planned and adequately prepared, planning must begin months in advance. The following comments and suggestions may therefore be timely.

Let us begin with a consideration of the music for Morning Prayer on Christmas Morning. The special teachings of that service are to be found in the Collect for the day, and in the first and second Lessons.

The first Lesson (if the Prayer Book lectionary is followed) is a prophecy of the kingdom that the Messiah was expected to establish upon earth. The prophet refers to the coming of the Messiah as a little child who should bear upon his shoulders the heavy burden of government. This would be a time of joy for the people, who until then had been groaning under the shadow of great troubles.

The second Lesson tells the story of the birth of Jesus—how He was born in Bethlehem, in a stable. And the story continues with the vision the shepherds had, as the angel told them that the Messiah had just been born, and that all the people would rejoice at the news. And then there appeared with the angel a multitude of angels, and they sang "Glory to God in the highest, and on earth peace, goodwill toward men." (This is the nucleus of our Gloria in Excelsis.) The story concludes by telling that the shepherds went to see the Child, and how they were so profoundly moved by the whole experience.

There are two Collects provided for Christmas Day, for use when the Holy Communion is twice celebrated. We shall consider the first. The Collect, of course, is included in the service of Morning Prayer. A reference is made to the virgin birth of God's Son. But the prayer itself asks that we be renewed by the Holy Spirit, now that God has taken us into His family, by adopting us as His children.

It is one of the precious features of the Prayer Book that its services are so planned that there is continuity. This characteristic may readily be observed in the Christmas morning teachings here outlined. The hymns and the anthem should be selected with the idea of emphasizing and developing some portion of the general theme for the service.

In choosing hymns and anthem, one should be careful not to confuse them with carols. Some carols seem quite appropriate for a Christmas morning service, but the text and the music should be critically examined before a choice is made, for a true carol may legitimately deal with sacred things in a very commonplace and secular manner. Some publishers frankly label such publications "Carol," or "Carol-anthem."

The following brief list contains good, churchly anthems. The grade of difficulty is indicated after each number. Anthems that are difficult to obtain in this country have not been included. Some information about the text is supplied for the guidance of those who wish to use only words taken from the Bible, the Prayer Book, or The Hymnal.

MIXED VOICES—

"Calm on the listening ear," H. W. Parker.
Published by Novello.
(Agency: H. W. Gray Co. 15 cents.).
Grade: Medium. Organ: Medium.
Solo voice required: Tenor or Soprano.
Text from The Hymnal.

"Peace on earth," Mrs. H. H. A. Beach.
Pub. by A. P. Schmidt. 15 cents.
Grade: Medium. Organ: Medium.
Solo voices required: Sop. and Alto.
Text from The Hymnal ("It came upon the midnight clear").

"Sing this blessed morn," Wm. T. Timmings.
Pub. by Presser. 12 cents.
Grade: Moderately easy.
Organ: Moderately easy.
Solo voices required: Soprano.
Text from The Hymnal.

"Let us now go even unto Bethlehem," B. Steane.
Pub. by Novello. (Gray, 12 cents.)
Grade: Moderately easy.
Organ: Moderately easy.
Solos required: Sop. or Ten.
Text from S. Luke.

"Angels o'er the fields," Old French Carol.
Pub. by E. C. Shirmer. 16 cents.
Grade: Moderately easy.
Organ: Easy.
(Suitable for unaccompanied singing.)
Solos: none.
Text not rubrical (that is, not taken from Bible, Prayer Book, nor Hymnal).

"Beside Thy cradle," Bach.
(from "Christmas Oratorio").
Published by Novello. (Gray, 8 cents.)
Grade: Moderately easy.
Organ: Easy.

(*Continued on page 87*)

Annual Church School Institute Stirred by Bishop Ludlow

By Rev. Philip Humason Steinmetz
Director, Diocesan Dept. Religious Education

What proved to be one of the most inspiring meetings of the Church School Institute was held at the University Christian Association on October 5th. Part of the explanation lies in the fact that the several events came on schedule and yet without rush and tension, for which state of affairs credit is due largely to Miss Elizabeth Frazier. Part of the explanation lies in the splendid exhibit of work done in various Church Schools which was open during the whole of the Institute and was visited by nearly everyone who attended. But most of all, the explanation lies in the message of the Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark, who brought to the clergy and superintendents a plan which he has used successfully for making the whole parish an active and interested school of religion, and to the whole conference a stirring picture of the vital importance of real education in the Church School, education which relies upon the persuasive power of love and not upon the coercion which is characteristic of Fascism and Communism, and which is often used in the Church School to control lively and healthy children who won't sit still and keep quiet.

The Institute opened with a message of greeting from Bishop Taitt in which he emphasized the great necessity for giving boys and girls something definite and constructive with which to meet the propaganda of those who do not see the truth which is in Christ, great numbers of whom we find in the world around us.

Following the Bishop's greetings, the Rev. Stanley V. Wilcox, Rector of St. Paul's, Chester, outlined briefly his conception of the Forward Movement as something which springs from the great body of Christians and not as a plan imposed from above by a few leaders. It involves genuine effort and devotion on the part of each of us, and our responsibility as teachers lies in actively entering the movement ourselves before we urge our pupils to do so.

At supper, announcements of the Fall Meetings of the various Church School Associations were made by officers of the Association who were present. Miss Frazier outlined briefly the plans for the Observation School which the Department of Religious Education is running this year, working through the officers and faculty of All Saints Church School, South Philadelphia. A full description of this school appeared in the October issue of The Church News.

After supper there were five Departmental Conferences under leaders who are experts in their fields, and a Conference for Clergy and Superintendents led by Bishop Ludlow. It was this latter conference which made so profound an impression upon those who attended it. It is reported in more detail elsewhere in this issue of The Church News.

The closing session of the Institute opened with a period of devotions followed by the inspiring address by Bishop Ludlow which sent us all home with new vision and determination to devote ourselves to the service of Our Lord Jesus Christ.

Education for the Whole Parish for the Whole Year

Outline of the Address given by the Rt. Rev. Theodore R. Ludlow, Bishop Suffragan of Newark, on the above subject, and prepared by the Rev. Charles S. Martin, Chairman, Diocesan Commission on Church Schools.

In response to a number of requests from clergy present at the Institute who felt Bishop Ludlow's Address would be helpful to those who were unable to attend, The Church News *requested Mr. Martin to prepare the following from notes taken by him.*—Ed.

A RELIGIOUS EDUCATION PROGRAM must consider the whole Parish for the whole year and not merely the Church School for eight or nine months in the year. Every organization in the Parish, from the vestry to the boy's club, is potentially an educational one and as such it must be considered. Child, young person, adult, each must receive the care due him. We have no problem of Missionary giving in our Church or of finances but a tremendous one of education and that, not only on the informational side, but more critical, on the strictly spiritual. Thus Bishop Ludlow expressed himself to the clergy and lay superintendents of our Church Schools. How such a program could be built Bishop Ludlow illustrated by presenting the program in use during the past year of his rectorship at the Church of The Holy Communion, Orange, N. J., from which he was called to the Episcopate.

THE VESTRY, being the leaders and the representatives of the Parish, are the fundamental concern of any program of religious education. It is not enough for them to care for the material side of the Church. They must each be a spiritual force in the Parish. Part of every vestry meeting at Holy Communion, Orange, was devoted to education. For example, a study of missions was made throughout one year. The founding and history of the Parish was traced, which led to a sketch of American and English Church history. Everywhere it became apparent that "go ye into all parts of the world" was a fundamental part of the Divine Commission. Other years other parts of the Church's life were studied. No lectures, but each man securing his own information, contributing it to the meeting, where it was organized and made the property of all.

THE CHURCH SCHOOL is now fortunate in having an adequate source of materials from which to secure its curriculum. The courses frequently need adaptation to the peculiar needs of the individual Parish and occasionally even a new course must be developed by the Rector, but on the whole there is plenty of material available. We need now to concentrate our attention on those phases of religious education which are too often neglected. While it is important that the child shall know about God, it is more important that he shall know God. Prayer, public worship, and all the other means by which an individual comes into direct contact with his Maker must receive the attention due them.

PARENT EDUCATION must be simultaneous with the child's nurture. The need for training among parents is often at least as pressing as among the children. No child was accepted in Church School unless his parents, and father is a parent, agreed to attend four or five parent meetings per year and were willing to co-operate in those ways required by the school. At the parent meetings some problem of religious education was presented either by the Rector or some authority in the field. It was Bishop Ludlow's belief that not only was a real educational result achieved with the parents but that the school grew in size more rapidly because of this imposition of standards.

A CHILDREN'S EUCHARIST was a regular part of Church School's life. The Rector celebrated, pausing at times to give the instructor, a well-coached layman, opportunity to describe as unobtrusively as possible, what was being done and why. Parents were encouraged to attend and these services became not only a means of instruction but one of the most significant parts of the worship experience of the Parish.

A SUMMER SCHOOL conducted in the home of each youngster met a

real need. Instead of permitting the long vacation period to go unused, the Rector, with the aid of his committee on religious education, prepared a course of instruction and mailed it to each family. It was simple in construction, for example, a course on the parables was arranged: a short Bible reading enumerated, a few suggested thoughts, and some instructions on method to the parents, this formed a lesson. A survey showed that in one summer 37% of the families used the lessons all summer. Not too large, perhaps, but a whole lot larger than none at all.

THE YOUNG PEOPLE are the most difficult problem of the Parish. Three times at Holy Communion Church the Young People's Fellowship was allowed to expire and then begun anew. At the end it was still somewhat unhealthy. The solution is not yet obvious but surely it lies along the path of more attention to the strictly spiritual. No greater nor more important problem confronts the Church and it is not to be solved by ignoring it.

ADULT EDUCATION has been the object of systematic study and research in England, but here little has been done. Religious education stops with Confirmation or at the end of Church School and nothing is done for, or in fact desired by, the average. Regular courses must be provided throughout the year and each organization must be taught to fulfill its potential educational purpose.

COTTAGE CLASSES were the most significant contribution of the Parish to the adult education problem. Eighteen persons were selected by the Rector to lead discussions on some course of study. The Parish was divided into eighteen groups. Eighteen women were asked to invite a group of four persons to their home for one night for six weeks. The leaders were coached by the Rector and then led these groups. Visitors were not permitted. There was an average attendance of 12 or 15 at each meeting. This plan was carried on with much success until the Rector resigned his cure.

The spiritual results of such a program are, of course, intangible and impossible of measurement but the material results are quite obvious. During five years of depression the income of the Parish steadily increased, a Parish debt was paid off, additions made to the buildings, and the Missionary giving multiplied. All this without any campaign except an educational one. The Parish at the start was a divided one, seven men all that could be secured to serve on the vestry, few in attendance at the services. The end found a healthy, flourishing Church whose leaders held high places in the community and in the larger life of the Church.

Bishop Ludlow's address was fascinating throughout. As one listened one was impressed by the Herculean energy and efforts of one man. It seemed too much for one person to have ever accomplished and there was in his program more than the average one of us can accomplish, but certainly there was something for each of us to apply to the life of his Parish in what the Bishop said.

RELIGIOUS EDUCATION COMMITTEE FORMED AT REDEEMER, BRYN MAWR

Formation of a Committee on Religious Education in connection with the Church School of the Church of the Redeemer, Bryn Mawr, composed of prominent laymen and laywomen of that parish, has been announced. The committee is to work with the Rev. Canon Ernest C. Earp, Rector of the parish, and the Rev. Charles Martin, Superintendent and Director of the Church School. Organization of the committee was effected last month.

According to the plans, the committee will bear the same relation to the Church School and to Religious Education in the parish as a Board of Trustees does to a private school. Members of the committee are:

Mr. Algernon B. Clapp, Mr. Rowland Evans, Mr. Alan Wood, 3rd; Dr. Joseph E. Sands, Mrs. Edward C. Page, Mrs. E. W. K. Klapp, Mrs. William M. West and Miss Marian Clothier.

ST. URSULA'S GUILD HAS TEACHERS' STUDY COURSE

St. Ursula's Guild for Teachers meets on the evening of the third Friday of each month at St. Margaret's Convent, 1831 Pine Street. The Guild was founded some thirty years ago in Bryn Mawr by the late Father Huntington, of the Order of the Holy Cross. Intended originally as a missionary endeavor among undergraduates, when the first generation themselves became teachers, St. Ursula's expanded into a society, of which the purpose is to unite women of the Church who are members of the teaching profession, more closely together for fellowship, devotion, and study. There is now also a branch of St. Ursula's established in New York City. For the Philadelphia chapter there is each month a dinner at 5.45 in the Woman's City Club, followed at the Convent by a service at 7.30, and a study conference at 8 o'clock. The topic for study this winter is "The Epistles of St. Paul." The Chaplain is the Rev. Dr. Leicester Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill. Churchwomen who would care to share in the activities of the Guild should communicate with the President, Miss Charlotte C. Eckfeldt, 6116 Nassau Road, Philadelphia; Telephone, Greenwood 2840.

PROGRAM IS COMPLETED FOR CLERGY CONFERENCES ON MARRIAGE PROBLEMS

The Clerical Brotherhood of the Diocese has joined hands with the Special Committee on Marriage of the Diocesan Department of Christian Social Service in the Clergy Conferences on Preparation for Marriage, which are to be held on four Monday mornings during the present month.

The program for the four Conferences has been completed and the Clerical Brotherhood has arranged for the Conferences to be held immediately following a brief business session of the Brotherhood on Monday mornings. The Special Committee in charge of the Conferences has fixed the following dates and speakers for the four Conferences, with the approval of the Clerical Brotherhood.

Monday, November 9th: Business session of Brotherhood, 11 A. M.; Conference on Physiological Problems, 11.30 A. M., speaker, Dr. Lovett Dewees, Assistant Medical Director, Pennsylvania Hospital for Mental Diseases.

Monday, November 16th: Business session of Brotherhood, 11 A. M.; Conference on Neurological Problems, 11.30 A. M., speaker, Dr. Earl D. Bond, head of the Pennsylvania Hospital for Mental Diseases.

Monday, November 23rd: Business session of Brotherhood, 11 A. M.; Conference on Financial Problems of Marriage, 11.30 A. M., speaker, Miss Libby, Director of the Family Society of Philadelphia.

Monday, November 30th: Business session of Brotherhood, 11 A. M.; Conference on Spiritual Preparation for Marriage, 11.30 A. M., speaker, the Rev. Canon Ernest C. Earp, Rector, the Church of The Redeemer, Bryn Mawr.

The Conferences are for Clergy only. All Clergy of other Dioceses will be welcomed. Under the Marriage Canon of the General Convention the duty of giving instruction to all who are preparing for marriage is imposed upon the Priest who is to officiate at the marriage. The Conferences are arranged to be helpful to the Clergy in carrying out the Canonical directions. The Committee in charge of the Conferences, representing the Diocesan Department of Christian Social Service, comprises the Revs. Wallace E. Conkling, William P. S. Lander and William H. Anthony.

Changes Among the Clergy in the Diocese

Changes among the Clergy in the Diocese, reported since the last issue of THE CHURCH NEWS, include the following:

The Rev. Harvey Dean Butterfield, who has been serving as Curate at the Church of The Good Shepherd, Rosemont, has been called to be Rector of Christ Church, Media, succeeding to the vacancy caused by the death of the late Rev. Howard W. Fulweiler. He will officiate for the first time at the Media Parish Sunday, November 8th.

The Rev. John Samuel Stephenson, who has been serving as Curate at St. John's Church, Cynwyd, on November 16th will go to St. John Baptist, where he will give his full time to that Parish under the direction of the Rev. Wallace E. Conkling, who has had oversight of St. John Baptist since last spring a year, in addition to his other duties as Rector of St. Luke's, Germantown.

The Rev. Mark Mills Garcia, who has been serving as Curate at The Mediator, West Philadelphia, and also taking services at the Church Home for Children, 58th Street and Baltimore Avenue, has been appointed Priest in charge of St. Titus, 84th Street and Tinicum Avenue, in the Elmwood section of West Philadelphia. Mr. Garcia succeeds the Rev. A. L. Millet, who resigned in September to retire from active work.

The Rev. Douglas W. Kennedy, of the Province of Ontario, Canada, has been appointed as assistant to the Rev. William B. Stimson, Vicar of St. Mary's Church, 39th and Locust Streets. In addition to serving at St. Mary's, Mr. Kennedy will also assist Mr. Stimson in his work among College Students from the headquarters in the University Christian Association.

Fr. Butterfield, the new Rector of Christ Church, Media, was born in North Troy, Vermont. He is a graduate of the University of Vermont, Class of 1931, and of the General Theological Seminary, New York, Class of 1934. Ordained Deacon that same year by the late Bishop Booth his first work was as Deacon in charge of St. Mary's Chapel of the Church of The Advent, Long Island, N. Y. In February, 1935, he was advanced to the priesthood by Bishop Taitt, acting for Bishop Booth, and since then has been serving at Good Shepherd, Rosemont.

Mr. Stephenson, who goes to St. John Baptist, is one of the younger Clergy of the Diocese. He is a native of Philadelphia and was virtually raised in St. John's, Cynwyd, where his family are communicants. He is a graduate of Episcopal Academy and attended Lafayette College. His theological training was received at the Philadelphia Divinity School, graduating in the Class of 1935. Following his ordination as Deacon by Bishop Taitt he was appointed to the Cynwyd Parish. In June of the present year he was advanced to the priesthood. He is in his 31st year, married and has three children.

Since April, 1935, when the Rev. Wallace E. Conkling, at the request of the Vestry of St. John Baptist, assumed oversight of the latter, St. John Baptist has shown considerable development. In order that this growth may be continued and that a full-time Priest may devote himself to the work under direction of Fr. Conkling, Mr. Stephenson will live in the rectory of St. John Baptist. Since Fr. Conkling took over the Parish new windows have been installed, a new lighting system also installed and last month the whole interior of the Church was transformed and made harmonious in design and color and now has the appearance of an Old English Church in its interior.

Rev. John S. Stephenson

Mr. Garcia is another of the younger Clergy of the Diocese, and since childhood has been a member of The Mediator and grew up in the Church School and before preparing for the ministry was active in many forms of Church work at The Mediator. He graduated from the Philadelphia Divinity School.

Mr. Kennedy, who is a newcomer to the Diocese, was born in London, Ontario, and received his early training in the public schools of that city. He entered the University of Western Ontario on a City of London scholarship. In 1927 he won the gold medal in the Western Ontario oratorical competition; was President of the Student Body, Business Manager of the school paper; member of the school orchestra and later of the University Little Theatre Orchestra. Mr. Kennedy received his theological training in the General Theological Seminary, New York, graduating in the Class of 1934. In September, 1933, while still at the G. T. S., he was appointed Student Assistant at the Church of The Messiah and Incarnation, Brooklyn, N. Y. Following his Ordination as Deacon by the Bishop of Huron he was placed in charge of two Missions in Ontario and last May a third was added. Mr. Kennedy's name was first brought to the attention of Mr. Stimson through the list of men recommended by the National Church Association for College Work, of which the Rev. W. Brooke Stabler, University of Pennsylvania Chaplain, is Secretary. Mr. Kennedy was also highly recommended by the Rev. Dr. Howard Chandler Robbins.

CONFIRMATION SCHEDULE FOR NOVEMBER-DECEMBER

Nov. 1—All Saints Day (Twenty-first Sunday after Trinity).
A. M.—Doylestown, St. Paul.
P. M.—Eddington, Christ.
Evg.—Fallsington, All Saints.

Nov. 2—Monday.
Evg.—Norristown, All Saints.

Nov. 4—Thursday.
Evg.—Gulph, Trinity.

Nov. 8—Twenty-second Sunday after Trinity.
A. M.—Langhorne, St. James.
P. M.—Buckingham, Trinity.
Evg.—Hulmeville, Grace.

Nov. 11—Wednesday.
Evg.—Edgely, St. Paul.

Nov. 15—Twenty-third Sunday after Trinity.
A. M.—Phoenixville, St. Peter.
P. M.—Royersford, Epiphany.
Evg.—Pottstown, Christ.

Nov. 18—Wednesday.
Evg.—Brookline, St. Faith.

Nov. 19—Thursday.
P. M.—Phila. Home of the Merciful Saviour.

Nov. 22—Sunday next before Advent.
A. M.—Phila., St. Alban, Roxborough.
P. M.—Phila., St. John Baptist, Germantown.
Evg.—Phila., Nativity Chapel, Germantown.

Nov. 24—Tuesday.
Evg.—Conshohocken, Calvary.

Nov. 26—Thanksgiving Day.
A. M.—Phila., Incarnation.

Nov. 29—First Sunday in Advent.
A. M.—Phila., Advocate.
P. M.—Norristown, St. Augustine.

(Continued bottom next page)

National Preaching Mission to Open Here November 29th

The National Preaching Mission, representing the united efforts of a group of Christian leaders of America to rekindle faith and zeal on the part of the Christian people of America, will open in Philadelphia on Sunday, November 29th, continuing through December 2nd. During this four-day period, more than 100 services are scheduled to be conducted in the Philadelphia area by the visiting Missioners.

Bishop Taitt is one of the Honorary Chairmen of the Committee of Sponsors for Philadelphia and Vicinity, cooperating with the Philadelphia Federation of Churches in the plans for the Preaching Mission here. A luncheon given by the Bishop to leaders of other communions in Philadelphia and vicinity last June started the movement here. A representative group of the Clergy and laity of the Diocese is associated with the Bishop on the Board of Sponsors, with ministers and laity of other communions.

Clergy representatives of the Episcopal Church, beside the Bishop, include the Rev. Malcolm E. Peabody, Rector of St. Paul's, Chestnut Hill; Rev. Charles H. Collett, Rector of Christ Church and St. Michael's, Germantown; Rev. Canon Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr; Rev. Howard R. Weir, Rector of the Church of the Holy Trinity, Rittenhouse Square; Rev. Louis W. Pitt, Rector of St. Mary's, Ardmore, and the Rev. James M. Niblo, Rector of St. John's, Norristown.

Laity representing the Church include Messrs. Clinton Rogers Woodruff, Percival H. Granger, Clarence L. Harper, Jasper O. Nicholls, Freas B. Snyder, E. Osborne Coates and Mrs. George Woodward, Mrs. Edward Ingersoll and Mrs. John E. Hill.

Among the group of visiting Missioners who will be here are the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, and the Rt. Rev. James E. Freeman, Bishop of Washington. The Committee of Sponsors is urging that the clergy and ministers of all communions give the greatest possible publicity to the Mission. At the close of the Four-Day Mission it is the hope that Preaching Missions will be conducted in all churches for an eight-day period wherever this may be possible.

The program for the four-day period from November 29th to and including December 2nd, provides for a great mass meeting in Convention Hall on Sunday afternoon, November 29th, at 3 o'clock, to open the Mission. The address will be given by the Rev. Dr. E. Stanley Jones, of India. On this occasion the music will be furnished by the Westminster Choir of Princeton, under the leadership of Dr. J. Finley Williamson. The Mission will close on the night of Wednesday, December 2nd, with another mass meeting in Convention Hall, beginning at 8 o'clock. This will open with a Processional, in which the Clergy of all communions are invited to participate. Music will be furnished by a chorus of massed choirs. The speaker for this meeting had not been selected when this article was written, but will be announced later.

Between the dates of November 29th and December 2nd the plans are to reach by the more than 100 services and meetings the general public, clergy, women, educational groups, business and professional men, labor groups. The University of Pennsylvania has arranged a special Faculty Dinner, and Temple University has arranged for a Convocation of its student body.

Included in the schedule are Round-Table Discussions for clergy, led by the Visiting Missioners. These will be held each morning, November 30th to and including December 2nd, at the First Baptist Church, 17th and Sansom Streets.

From 10.30 to noon on each of these same days the women of all communions are invited to meet in the Church of the Holy Trinity, Rittenhouse Square. Speakers at these meetings will include Miss Muriel Lester, of London, the Rev. Dr. E. Stanley Jones, and others.

Each afternoon from 2.30 to 4.30, November 29th to December 2nd, inclusive, six simultaneous Seminars will be held. Three of these Seminars will be held in the Parish House of Holy Trinity Church, 217 South 20th Street. Subjects and leaders of the Seminar are:

"The Christian Message"; Dr. John A. Mackay.
"Using the Bible"; Dr. Hugh T. Kerr.
"Personal Evangelism"; Dr. Ambrose Bailey.
"The Christian Family"; Mrs. Grace Sloan Overton.
"Christianity and Social Problems"; Dr. Albert W. Palmer.
"Christianity and World Problems"; Dr. Henry L. Henriod.

Registration will be requested at the Seminars. Registration cards may be obtained at the headquarters of the Federation of Churches, and where other detailed information relating to the entire program also may be obtained, as it is under the auspices of the Federation that the whole program is arranged.

The National Preaching Mission opened September 13th in Albany, N. Y., and will close in New York City December 9th, In the interim, Four-Day Preaching Missions will have been conducted by some twenty leaders in twenty-five American cities.

(*Continued from previous page*)

Evg.—Norristown, St. John.

Dec. 3—Thursday.
Evg.—Bridgeport, Christ, Upper Merion.

Dec. 4—Friday.
Evg.—Phila., St. Barnabas, Germantown.

Dec. 5—Second Sunday in Advent.
A. M.—Whitemarsh, St. Thomas.
P. M.—Ambler, Trinity.
Evg.—Gwynedd, Messiah.

Dec. 10—Thursday.
Evg.—Phila., St. Ambrose.

Dec. 13—Third Sunday in Advent.
A. M.—Phila., Calvary, Germantown.
P. M.—Phila., Emmanuel, Holmesburg.
Evg.—Phila., St. David, Manayunk.

Dec. 16—Wednesday.
Evg.—Cheltenham, St. Aidan.

Dec. 17—Thursday.
Evg.—Rockledge, Holy Nativity.

Dec. 20—Fourth Sunday in Advent.
A. M.—Phila., St. Peter, Germantown.
P. M.—Phila., House of Prayer.
Evg.—Phila., St. Matthias.

Dec. 21—St. Thomas Day (Monday).
Evg.—Ardmore, St. George.

Dec. 27—St. John's Day (First Sunday after Christmas)
A. M.—Phila., St. John Free.
P. M.—Phila., St. John, West Oak Lane.
Evg.—Phila., Nativity Chapel, Germantown.

Dec. 30—Wednesday.
Evg.—Phila., St. Stephen, Wissahickon, including St. Mary, Manayunk.

PRIEST'S SON WINS AWARD

Stanley M. Parker, son of the Rev. Waldo M. Parker, Rector of St. James, Langhorne, and head of the Country Centre Mission in Bucks County, has been awarded First Class Honor Rating in the National School Press Association for the Student Weekly at Franklin and Marshall College, Lancaster. The young man is Business Manager of the Student Weekly. The award was made by the National Critical Service of the Department of Journalism at the University of Minnesota. Mr. Parker's son is now in his last year at Franklin and Marshall, where he is a member of the Sigma Pi Fraternity, a member of the soccer team and for the past two years has played varsity ball.

Holy Communion Chapel's Commemoration of Fiftieth Anniversary

In the presence of a congregation that filled every inch of available space a full half hour before the time of service and which included a large number of former communicants, the Fiftieth Anniversary of the Chapel of the Holy Communion of Holy Apostles Parish was commemorated on Sunday, September 27th. In connection with the Golden Jubilee the Rev. Dr. George H. Toop, Rector of Holy Apostles, officiated at the dedication of a number of memorials. These included the following:

A set of 25 Cathedral Organ Chimes recently installed in loving memory of the late Mr. and Mrs. George C. Thomas. Dr. Toop also set apart new sets of Altar and Lectern Bible Markers, presented by the Girls' Friendly Branch of the Chapel in memory of four of its departed associates, Rebecca Scott, Theresa Watson, Josephine Zackey and Elizabeth Naulty; also a Communion Cruet in memory of Elizabeth Galbraith. Other memorials dedicated by Dr. Toop were a Prayer Desk Hymn Book in memory of the late Mr. and Mrs. Spencer Darrah, the gift of their children, and Bible Markers given by Mrs. Samuel McLaughlin, Sr., in memory of her mother, and by Mrs. Samuel McLaughlin, Jr., and children in memory of the late Samuel McLaughlin, Jr.

The Anniversary Sermon was preached by the Rev. Dr. Alfred R. Berkeley, Rector of St. John's Church, Roanoke, Virginia, a former Vicar of Holy Communion Chapel from 1911 to 1916. In extending to the large congregation his greetings at the opening of the service, the Rev. Frank Bonynge, the present Vicar, asked if there were any present who had been at the first service fifty years ago. Fifteen persons arose and a number of others arose to another query as to how many were present at the Dedication Service in 1888.

The Chapel of The Holy Communion has an interesting history. It was the first Chapel of Holy Apostles Parish and to be exact had its beginning in the storage barn of a hay and feed store, then at the junction of Gray's Ferry Road and Carpenter Street. This barn then bore the name of McFadden's Hall, and was rented for $20 a month. The birth of the infant Chapel was heralded by a three-line notice in a morning newspaper of September 25, 1886, announcing a service at 2.30 P. M. on the following day, Sunday, September 26. It was, however, destined to be blessed with the fostering care of George C. Thomas, then Accounting Warden of Holy Apostles, and a record of whose great Missionary service to the whole Church is written large in all its home and foreign fields.

Mr. Thomas was present at this initial gathering, when the first Sunday School session, with five officers and 26 pupils, gathered together at 2.30 P. M., and at 4 P. M., when the first service of worship was held as a congregation, Mr. Thomas played the little harmonium.

To the south and west of McFadden's Hall a new city was in the making. The old brickyards and truck farms were giving place to row upon row of small dwellings, and into this area there flowed a steady stream of families, many of them of native Irish and English stock and their American-born children. With that foresight, which it may be said has marked the development of Holy Apostles, steps were taken to provide a Church for this section. So it was that the Chapel of The Holy Communion moved from the old barn to a new Church that had been erected at 27th and Wharton Streets. This Church was the gift of Mr. Thomas and was a Thanksgiving Offering. The purpose is reflected in the Brass Memorial Tablet to be seen today in the Church and which reads:

"To the Glory of God, and in humble acknowledgment of His Sparing Mercy with a Sick Child on the Great Deep, this Chapel is erected by the Grateful Father, A. D. 1888. 'When thou passest through the waters, I will be with thee'."

Sixteen months after the first service in the old barn the congregation of Holy Communion worshipped in the new Church. It was dedicated by the late Bishop Whitaker, January 25, 1888, in connection with the Twentieth Anniversary of the foundation of the "Mother Church," Holy Apostles. As the work of Holy Communion expanded Mr. and Mrs. Thomas generously enlarged the Chapel, giving also the Parish House as a memorial to their respective fathers, the late Mr. John W. Thomas, for many years Accounting Warden of Old St. Paul's, now the home of our City Mission, and Mr. Joel Barlow Moorhead. Mr. and Mrs. Thomas also built the Vicarage.

For a time the Chapel did receive some aid from the old Southwest Convocation, but on its Tenth Anniversary in 1896 it became self-supporting, a position it has maintained ever since. Today Holy Communion has 802 communicants on its roll. During the 50 years its records show 3216 Baptisms, 1566 Confirmation, 564 Marriages and 1561 Burials in and from the Chapel. The Church School enrollment today is 300. Besides two Choirs, a Senior and Junior, the Chapel has an active Woman's Auxiliary Branch, a Chancel Guild, two sections of the Girls' Friendly Society (members and candidates), two clubs for men and boys, a Mothers' Union, a Sewing Circle and various other affiliated bodies. Its work among Young People is aggressive. Its Young People's Fellowship is among the most active in its service to the Chapel and in the Diocese.

PARTS OF NEVADA HOME OF LATE BISHOP WHITAKER GIVEN TO THIS DIOCESE

Through the Rt. Rev. Thomas Jenkins, Missionary Bishop of Nevada, the Diocese of Pennsylvania has received a portion of the wood from the old home of the Rt. Rev. Ozi W. Whitaker in Virginia City in Nevada, where he was serving as Missionary Bishop until in 1886 he was Translated to the Diocese of Pennsylvania and on the death of the Rt. Rev. William Bacon Stevens became the Diocesan. Along with the wood came a number of the cut nails used in the erection of the home in Virginia City.

The wood and the nails were sent by Bishop Jenkins to the Rev. Richard J. Morris, Secretary of the Convention. The articles are now in possession of the Registrar of the Diocese, who no doubt will be glad to show them to those who may be interested.

In his letter to Mr. Morris notifying him of the gift coming under separate cover, Bishop Jenkins giving the history of the wood and the nails, said:

"Bishop Whitaker built a rather pretentious house in Virginia City in 1876, which in late years, with the decline of the town, has deteriorated, etc. He lived in it during most of his Episcopate here, for which reason I was reluctant to dismantle it. However, I have done it, using the material to rebuild the church in Silver City, now nearing completion."

AN APPRECIATION

The Rev. G. C. Meckling and the congregation of the Mission of the Transfiguration, South Philadelphia, desires to express their appreciation to the Rev. Richard H. Gurley, Rector St. Martin's, Radnor, for the gift of a Bishop's Chair. Through THE CHURCH NEWS the Transfiguration learned of Mr. Gurley's wish that the Bishop's Chair was available for a Mission and the Transfiguration people and their minister in charge also desire to express their thanks to THE CHURCH NEWS for bringing them in contact with the donor.

CHURCH OF THE ADVOCATE PLANS WEEK'S CELEBRATION OF FIFTIETH ANNIVERSARY

The Rector, Vestry and congregation of the Memorial Church of The Advocate, 18th and Diamond Streets, are completing plans for a week's Commemoration of the Fiftieth Anniversary of the organization of the Parish. The Anniversary will begin Sunday, November 29th, at the 10.30 A. M. service with special music and a procession. Bishop Taitt will be the special preacher and also will administer the Rite of Confirmation to a class that will be presented by the Rector, the Rev. Thomas Leslie Gossling. On Sunday, December 6th, the Commemoration will include the Fiftieth Anniversary of the Church School.

Dr. Dunne W. Kirby, Chairman of the Vestry Committee for the Golden Jubilee, has extended an invitation to Clergy and members of all congregations in the Diocese to be present at any or all of the events of the week. Monday night, November 30th, will be given over to a reception and entertainment with music and refreshments. Wednesday and Thursday nights will be given over to dinners and a Parish Bazaar. The Young People's Fellowship will have charge of the Friday night program, which will include a dance.

The history of The Advocate dates back to 1886, and the entire group of buildings comprising the Church, Parish Building and Chapel are a memorial to the late George W. South, the gift of his widow, Rachel A. South, and their daughter, Harriet Louisa South More. Following Mr. South's death in 1884 his widow and daughter decided upon the erection of a group of buildings as a fitting memorial to the husband and father.

The site at 18th and Diamond Streets, measuring 175 by 242 feet, was purchased. An old mansion which at that time stood on the site was put in order for Missionary services. Foundations for a Chapel and Parish House were laid. The old mansion was used exactly one year when the congregation moved into the lower floor of the Parish House. Meanwhile work on the Chapel was progressing and on May 30, 1888, this building was consecrated and the first service was held there.

The work on the building of the Church was under way by the spring of 1890. The Church was seven years in the building and today, after the lapse of many years, is recognized as the finest specimen of French Gothic in America. It is a copy in reduced proportions of the famous Cathedral at Amiens, France. It is cruciform in shape and includes a wealth of carved work employed in its ornamentation. The Church building is literally founded upon a rock, as the builders, in its erection, excavated a distance from twenty to twenty-five feet to the natural rock bottom.

In providing for the splendid group of buildings, Mrs. South and her daughter, Mrs. More, conveyed the entire property to a Board of Trustees, of which one is the Bishop of the Diocese, and provided also an Endowment Fund for its maintenance.

Church Mission of Help Officer Returning from England Comments On International Conference of Social Work

Miss Cecil G. Mogridge, Executive Director of the Church Mission of Help, during the past summer represented the C. M. H. of the Diocese at the International Conference of Social Work in London, and while in London, spent seven days at King's College at the International Institute of Social Work which preceded the Conference.

THE CHURCH NEWS learned that during Miss Mogridge's visit to London at the Institute and later at the Conference she made some interesting observations which she brought back to the Church Mission of Help. Miss Mogridge was prevailed upon to tell THE CHURCH NEWS some of her impressions.

"One outstanding fact regarding social institutions in England that impressed me," Miss Mogridge said, "was their Volunteer Service. England has never outgrown her Volunteers in social work. They have always been in the foreground, giving of their time unstintingly for the Glory of God and England.

"It was my great privilege," added Miss Mogridge, "to participate in the day-by-day drama at King's College. It was a drama because over 212 people from different countries lived together in the historic college for a week; and listened to the outstanding speakers interested in England's welfare tell how she was meeting our common problems. Not only did she tell us, but she showed us her outstanding social institutions.

"The residential college for working women was the outstanding educational institution which interested me the most. It was located in an old manor house, surrounded by beautiful gardens, about one hour's ride from London. There I met forty young women who had been employed in all the different trades of industry. The tuition is 80 pounds, which is supplied by the London County Council and private contribution.

"It is especially designed for those whose school education ceased at 14 years of age or after, and since leaving school have been engaged in weekly wage earning. The aim of the college is to broaden the outlook of its students, to develop their mental and spiritual growth, and capacity for leadership and service. There is no intention of training for any special work. The college course does not qualify students for a particular career nor prepare them for an examination. The Council of the college believes that the life of the nation will be incalculably enriched by the possession of women citizens with the worker's special experience behind them and the cultivation of mind and spirit a college life can give. The course is not the avenue to a better post or an opportunity for getting on; but it offers to those who wish to be more useful citizens the chance of learning how to acquire knowledge and how to develop and use their powers in the service of their fellows.

"Experience has already shown the value of such a year of leisure and study, not only to those students who have found it the stepping stone to their true vocation, but also to those who have returned to shop or factory or office, better equipped to help their neighbors in their spare time and to make the most of their own lives. During tea hour I had the opportunity to talk to many of the girls, and a fine spirit of appreciation for what England is doing for them existed.

"Many other institutions were visited including a reformatory for girls (which did not come up to our Sleighton Farm). A Baby Welfare Center which was very well equipped; a large Settlement House where a thousand attended service; an Employment Agency where everyone stopped for tea at 4; a large Land Settlement Opportunity, about two hours' ride from London (not too far from their London); a Welfare Working Center where trades were taught the unemployed, and many other projects which for lack of time I did not see."

ATTENTION OF CLERGY

The attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. If, therefore, you desire to continue to avail yourself of their services, or to use other men, kindly make application for the issuing of the necessary License. The Bishop requests that applications be reduced to the lowest minimum. A special License is required for Lay Readers to make Addresses and should be so noted.

RICHARD J. MORRIS, *Secretary.*

DR. EMHARDT INAUGURATES FORWARD-LOOKING PROGRAM AT THE PRO-CATHEDRAL

The Rev. Dr. William C. Emhardt, whose appointment by the Bishop as Vicar of the Pro-Cathedral, Broad and South Streets, was announced in last month's issue of THE CHURCH NEWS, is already at work mapping out a definite program whereby he is confident the Pro-Cathedral can do an increased service. After making a survey of the situation Dr. Emhardt expressed the opinion that the Church is faced with an immediate challenge to meet some of the needs of the central city.

Beginning Sunday, November 1st, Dr. Emhardt has arranged to hold special services on Sunday evenings at 8 o'clock in the Pro-Cathedral in co-operation with Diocesan agencies. Under this arrangement he is setting aside the first Sunday in each month to be devoted to the Foreign Born. Under the direction of Archdeacon James F. Bullitt, the first of these will be conducted by the Roumanians of Philadelphia and vicinity November 1st, with the Rev. Ivan Popovici, of the Roumanian Church, preaching. The Philadelphia Roumanian Choir which, it is said, has been awarded the prize for being the best Roumanian Choir in America, will furnish the music. On the first Sunday night in succeeding months there will be services by other racial groups.

On Sunday night, November 8th, Dr. J. Norman Henry, former Director of Health during the administration of Mayor Moore, and a communicant of Old St. Peter's Church, will address a Service for Graduate and Student Nurses. This service is to be a short one and will be followed by a discussion and a reception in the Pro-Cathedral Parish Hall. A special committee of women interested in the Pro-Cathedral will act as hostesses. The services are being held in co-operation with St. Barnabas Guild for Nurses.

On Sunday night, November 15th, the service will be conducted in co-operation with the Diocesan Commission on College Student Work. Special efforts are being directed to giving this night over to students and the program generally will follow that arranged for Graduate and Student Nurses, a short service, followed by a discussion and reception in the Parish Hall. The speaker for College Students' Night will be announced later.

Dr. Emhardt says that plans for Sunday night, November 22nd, have not been fully matured other than the service will be under the direction of the Diocesan Department of Christian Social Service and Institutions.

St. James's and St. Luke-Epiphany Dissolve Association

Announcement of the dissolution of the Association entered into July 1, 1935, between St. James's Church, 22nd and Walnut Streets, and St. Luke and the Epiphany, 13th Street below Spruce, was made last month by the Rev. Dr. John H. Mockridge to the members of St. James's congregation. At the same time it also was announced that the Rev. Dr. Joseph Fort Newton would retire as Special Preacher for "The Associated Churches" on November 1st, when the year's agreement he had made to serve as Special Preacher would expire.

In a formal statement sent to St. James's parishioners notifying them that beginning Sunday, October 11th, St. James's would resume holding its services at 22nd and Walnut Streets, Dr. Mockridge said:

"When the Association was formed July 1st of last year, its tentative and experimental nature was fully recognized. It was to last for two years in the hope that well within that time we should be able to find a permanent basis for common worship and work. During the year and three months that have elapsed, we have all had experience of the value of the principle of Association in our work together.

"There are, however, certain questions, legal and financial, to which we have not been able to find mutually satisfactory answers and, therefore, the decision has been reached to dissolve the Association and for the respective congregations to resume holding their regular Sunday services, each in its own Church. We will, at times, most likely meet together on special occasions and we propose also to continue to work together as closely as possible in the School of Religion conducted jointly by St. James's, St. Luke and the Epiphany, St. Mary's, West Philadelphia, and St. Asaph's, Bala-Cynwyd.

"It is with mixed feelings that I make the announcement of the dissolution and of Dr. Newton's retiring as Special Preacher. On the one hand I am glad beyond measure to return to St. James's, as I am sure all of you will be. But on the other hand, I regret that so serious a check has come to what was in many ways a very promising step towards the solution of the central city Church problem.

"It is unfortunately impossible for us to continue the arrangement with Dr. Newton. For five years he carried on with distinction his great work as Co-Rector of St. James's. When the Association with St. Luke and the Epiphany was effected Dr. Newton resigned as Co-Rector and consented to serve as Special Preacher for The Associated Churches for one year, from November 1, 1935, to October 31, 1936. That we are unable to renew the relationship is a matter of profound regret to us all. Dr. Newton's great work as Preacher has been of incalculable and permanent help to many hundreds of people."

PROGRAM FOR BROTHERHOOD OF ST. ANDREW'S ANNUAL MEETING ON NOVEMBER 28th

The Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew will hold its Annual Meeting at the Church of The Epiphany, Sherwood, 57th and Baltimore Avenue, West Philadelphia, on Saturday, November 28th.

The general theme of the meeting will be "Fishers of Men"—"And He saith unto them, follow Me and I will make you fishers of men," St. Matt. IV:19.

The committee in charge of the meeting is working to make the occasion an opportunity for laymen, young men and old, regardless of Brotherhood affiliations, to respond to the Church's Forward Movement call to a more active Church life and to share in the effort for an aroused laity.

Bishop Taitt will be the speaker at Evensong at 5 o'clock and the Rev. D. Wilmot Gateson, Rector of the Church of The Saviour, will conduct the service of Preparation for the Nation-wide Advent Corporate Communion for Men and Boys, Sunday, November 29th. Other speakers will be Mr. H. Lawrence Choate, prominent layman of the Diocese of Washington and former National President of the Brotherhood of St. Andrew, and Mr. Douglas C. Turnbull, Jr., an active young layman of the Maryland Diocese.

Supper will be served at 6.30 P. M., the cost of which will be 50c for Seniors and 35c for Juniors. You are requested to contact the committee for reservations.

The Committee on Arrangements follows: Rev. William N. Parker, Rector, 826 South 60th Street; Mr. Albert E. Hurst, 415 South 51st Street; Mr. John H. Karger, 5937 Walton Avenue, and Mr. Walter M. Kalmey, 2510 Girard Trust Building.

"Who trusts in God, in patience works,
No mountain fears, no duty shirks,
But speaks his word and strikes his blow—
Before such faith all mountains go."

"Do you feel your Christian life is not as strong as it ought to be? Just forget yourself and ask God what you can for Him."—*Selected.*

The Girls' Friendly Society Completes Plans for "Peasants Market" To Be Conducted in Broadwood Hotel, November 11-12

By Mrs. C. William Spiess, *Diocesan President*

Have you ever awakened, early some morning, in a European city—and going to the window of your hotel (if it be on the Market Place), have you watched the peasants gathering for their day of selling every imaginable kind of goods, from chickens and vegetables to second-hand clothing? If you have had this exciting experience, you remember the gay chatter, the setting up of stands, the opening of many colored umbrellas, the spreading out of merchandise on tables and the ground. As the sun peeps higher over the house-tops, windows open, maids come out to scrub already immaculate house-fronts, and the shop-keepers take down their shutters, all ready to begin another day.

It is an old, old story in the towns of France, and Germany and Italy—a story which the Girls' Friendly Society will try to re-create in Philadelphia at the Broadwood Hotel, Broad and Wood Streets, on Wednesday and Thursday, November 11 and 12. A well-known scenic artist is now completing work on the backgrounds and stall fronts, which will transform the modern hotel ballroom into a medieval market place. Visitors will enter through the "city gates" into a scene of gay color and unusual charm.

At the *Sign of the Rose and Crown,* a cup of English tea will refresh you for the afternoon, while you look over lovely Mowbray Christmas cards, or browse among the little devotional books, especially brought this past summer from the London shop of the Faith Press. English brasses, gloves and old books will be here, also.

If you prefer chocolate to tea—then the *French Cafe* will meet your needs—and tempt you beside, with as many delicious cakes and candies as you could find in any native Patissirrie! Linens of all kinds, from *Switzerland* and elsewhere, the best of *Swedish hor d'oeuvre* and home-made goodies; genuine Holland bulbs, and flowers and plants from nearer home; pottery and jewelry from *Italy;* fine prints of famous pictures, especially framed for this sale; toys, dolls and other little *German* gadgets, enough to keep you busy for several hours—and we trust, tempting enough to empty your pocketbook.

Then, a bit tired and hungry, the *German* restaurant will welcome you with a choice of German dishes, served by Bavarian waitresses (at least, their costumes are Bavarian).

There will be entertainment galore throughout the afternoon and evening. *Tivoli*—that famous Copenhagen pleasure park—will be reproduced, giving shows of many kind; folk songs will be sung in the Market Place, and traditional folk dances given.

More than fifty well-known women of the Diocese have consented to act as Patronesses, and the Bishop will be the Friendly's guest at supper one night. And—we almost forgot to say—*it is all for the benefit of the G. F. S. Diocesan treasury.* Admission will be 15 cents for adults and 10 cents for children (the latter includes admission to *Tivoli*), and the supper price is 60 cents. Altogether, the Peasants' Market will be a gay and festive affair, an interesting place in which to buy your Christmas gifts at modest prices, to restock your pantry shelves and your linen closet. Please come and bring your friends!

The Program Conference

One hundred and fifty Branch representatives and leaders attended the Program Conference on October 10, at St. James's, Philadelphia. Miss Margaret Marston, of the national staff of the Woman's Auxiliary, took the place of Dr. Case, who was called to Maine due to the serious illness of her mother. In speaking on "Girlhood in the Kingdom of God," Miss Marston told a thrilling story of her recent trip around the world, and especially reported on her visits to four Branches of the Girls' Friendly Society in the Orient—at All Saints School, Bontoc, Philippine Islands; St. Faith's School, Yangchow, China; St. Agnes' School, Kyoto, and St. Barnabas Mission for Lepers at Kusatsu, Japan.

At St. Agnes, Kyoto Branch, ninety girls welcomed Miss Marston, and at All Saints', Bontoc, a young Igorot girl presided at the meeting with complete poise and grace, while Deaconess Shaw sat quietly in the background. This foreign work of the G. F. S. is not so well known as it should be, and speaks well for the adaptability of the Society's modern program.

The latest Branch, in the Diocese of Pennsylvania, has just been organized at St. John's Mission, West Oak Lane, with Miss Clara Woessner as Branch President.

GIFT OF CARPET IS ASKED BY OLD COLONIAL PARISH

St. Peter's-in-the-Great-Valley, one of the old Colonial Parishes of the Diocese in the Convocation of Chester, is in need of about 50 yards of carpet to take the place of the present floor covering of the Nave and Chancel. The Church News has been requested to make the need known in the hope that some one or more kindly disposed persons or some Parish may have the available yardage it will be willing to donate. The carpet now in use has been laid for a great many years and is worthless. The Parish is willing to accept any kind of carpet that is serviceable. The Rev. Dr. Jules L. Prevost, Rector Emeritus of the Parish, may be communicated with at Phoenixville, Pa., R. F. D., Route No. 1. The present Church of St. Peter's dates back to 1745 and the foundation of the Parish dates back to 1701. The congregation is a very small one. Until the economic collapse of a few years ago the Parish was able to meet all of its needs but for some years its invested funds have been tied up through difficulties in financial institutions.

If you are too busy to pray you are busier than God wants you to be.—*Exchange.*

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

The "Wheeler-Howard" Act in the Dakota Indian Country

By LAWRENCE E. LINDLEY
Washington Representative, Indian Rights Assn.

Is the Reorganization Act a success? What are its greatest benefits to the Indians? Where and how is it failing to work satisfactorily? These are some of the questions that have recently been put to me.

This Act, also known as the "Wheeler-Howard" Act, became law on June 18, 1934. In rather concise manner the hopes of what might be accomplished through it are stated in its long title, which is: "To conserve and develop Indian lands and resources; to extend to Indians the right to form business and other organizations; to establish a credit system for Indians; to grant certain rights of home rule to Indians; to provide for vocational education for Indians; and for other purposes." All of these are worthy aims and indicate outstanding needs of the Indians.

The Act required tribes to vote as to whether it should apply to them. All of the Sioux voted for its application with the exception of the Crow Creek and Sisseton in South Dakota and the Ft. Peck group in Montana. The Standing Rock and Yankton groups voted against the adoption of the constitution and by-laws submitted by a tribal constitutional committee.

One of the first Indian groups to adopt a constitution and by-laws and to organize a tribal council was the Lower Brule Band of Sioux. A brief description of what has been started out there and of plans for the future may indicate the possibilities of the Act at its best. A five-year program of land purchase has been set up. 12,058 acres of range and agricultural land is to be purchased this year, and similar purchases are planned for each of the next four years. This is expected to return most of the range units on the reservation to the Indians. It is hoped that through funds supplied by the Reorganization Act, supplemented by any other that can be secured, a community rehabilitation project sponsored by the Resettlement Administration by which seventeen 2 to 4 room houses are being built may be multiplied as many times as is required to meet the need of the Brule Band. Providing five acres of irrigated land for each family is a part of the project. A beginning has been made in setting up the Brule Band in the cattle business, largely operated through cattle associations. It is planned to have the cattle increased until all the grazing land is utilized by the Indians. It should be added that the Lower Brule Group is one of three that has been concentrated upon by the Indian Service for putting into immediate effect the benefits of the Reorganization Act.

The publicity given to the original bill by the Indian Service representatives in order to secure Indian support for its passage made much of Indians returning to their old ways of life, of managing their own affairs, of holding Indian Service jobs, and of the money benefits to go to them through the two million dollars per year for land purchase and the ten million dollar loan fund. There has resulted misunderstandings of the meaning of the Act, and disillusionment and disappointment over their failure to receive the immediate benefits expected.

Attempts to set up self-government and Indian courts in the Dakotas based upon traditional Indian custom and practice, it seems to me, will generally result in failure. By this I do not mean to belittle the fine character of the old Indians nor to cast aspersions upon old Indian life. Indians are in a time of change and adaptation to new conditions. The training of Indian young people has been entirely different from that of their parents and grand-parents. Their social problems are different. So wide is this difference that the young people not only do not have the necessary respect for the old Indian social practice and control, but the elders have not the understanding of the young people that enables them to meet their needs. A socially disorganized group require the assistance of trained, sympathetic people in working out their adjustments.

In considering local units of Indian government for such areas as the Dakotas, the estimates of the relative Indian and white population on the Rosebud and Pine Ridge reservations are significant. An individual in close touch with both believes that within the outer borders of the Rosebud Reservation the white population is five times that of the Indian, and on Pine Ridge three times that of the Indian.

At its best the Reorganization Act opens the way for long-range planning and development that may prove very beneficial to Indians, particularly in education, land use, and the establishment of a credit system. Much will depend upon the administration of Indian Affairs and upon the Indians themselves. The fact that Indian culture is changing and that old Indian ways will not suffice for the present-day needs of Indians cannot be ignored. Indians have a heritage of which they can and should be proud, but they must not only build upon the best to be derived from their past, but they must be encouraged to profit by the achievements of all other peoples and to co-operate in mutually helpful activities.

CHURCHWOMEN OF HAITI SEND LETTER OF THANKS

Those women of the Diocese who contributed to the fund collected by Mrs. Frank Bonynge to enable the Ven. Elie O. Najac, Archdeacon of Northern Haiti, to visit New York to undergo medical treatment, will be interested in the following letter received by Mrs. Bonynge:

"Archdiaconne du Nord
Eglise Episcopale
"Holy Innocents Church,
"Port de Paix, Haiti.

"Dear Mrs. Bonynge:

"We, members of the Woman's Auxiliary Society of the Holy Innocents Church of Port de Paix, are very happy of having known, from our Venerable Archdeacon Elie O. Najac, the very substantial report of his stay in the States, particularly at Philadelphia.

"In our meeting of Friday, 21st instant, we have unanimously taken the following resolution:

"'Deeply impressed by our Archdeacon's report, and in order to pay our homage of gratefulness to Mrs. Frank Bonynge, for her great sympathy for the Church of Haiti, and particularly for the Holy Innocents Parish of Port de Paix, we proclaim her our Benefactress and Honorary Member of the Woman's Auxiliary Society of the Holy Innocents Church of Port de Paix.'

"We hope, dear Mrs. Bonynge, you will accept of this trifling mark of our gratitude for your kindness and your great love for the Church of Haiti.

"We all unite in kindest love to every member of your family, and believe us, dear Mrs. Bonynge, to remain,

"Your grateful sisters in Our Lord Jesus Christ.

"THE EXECUTIVE COMMITTEE.
"Mma. Elie O. Najac, President.
"Vida A. Gardiner, Vice-President.
"Mabel Shaleton, Secretary."

Mrs. Bonynge wishes to associate all who helped her with this piece of work and to assure them that their assistance was most thankfully received.

UNITED THANK OFFERING IN-GATHERING NOVEMBER 5

The Fall In-Gathering of the United Thank Offering and meeting of Treasurer will take place at the Church House of the Diocese on Thursday morning, November 5th, at 11 o'clock. After this collection we enter the final year of this Triennium. We are about $3,000 ahead of this time three years ago and we are $3,500 ahead of New York, but we are almost $15,000 behind this time six years ago, so we have a lot of work ahead of us.

MARIAN G. VAN PELT,
Diocesan Treasurer.

LEAGUE OF INTERCESSORS

The League of Intercessors of the Church League for the Isolated records with sorrow the deaths of two of our Correspondents: Sister Emily Margaret, S.S.S.M., after a short illness during the summer. We shall sorely miss her, for her radiant spirit interpreted the Christ to us and to all to whom she ministered, and her keen sense of humor lightened many dark corners. Mrs. Radcliffe Cheston, an invalid for many years, kept up a faithful correspondence with several of our Intercessors and, although unable to attend our meetings or to visit, gave cheer through her delightful letters.

Miss Edna Eastwood, Executive Secretary of the Daughters of the King, talked to a combined session of that organization and the Church League for the Isolated at the Three-Day Conference conducted last month under the auspices of the Woman's Auxiliary.

Our next regular meeting will be on November 3rd in the Church House, at 10.30 A. M., when material for the Day of Prayer on Armistice Day will be distributed. In preparation for this, our members are urged to think deeply on the true meaning of Peace, and their responsibility in bringing it about. Where should it begin?

LETITIA GLENN BIDDLE.

DIOCESAN ALTAR GUILD TO HAVE QUIET EVENING

The Fall Diocesan Meeting of the Altar Guild of the Diocese of Pennsylvania will take the form of a Quiet Evening conducted by the Rev. William P. Lander. It will be held in St. James's Church, 22nd and Walnut Streets, on Wednesday, November 4th, starting at 5.30 o'clock, and will be over by 9 o'clock. Those attending will bring box suppers with them, which they will eat at 6.30 o'clock in the Churchwomen's Club; the Guild will provide coffee. Will those desiring to take part in this Quiet Evening kindly notify our Secretary, Mrs. Shipley Thomas, 1512 Spruce Street, *before* November 2nd?

CHURCH TRAINING SCHOOL CALLS ASSISTANT TO DEAN

The Church Training School of Philadelphia has been fortunate in securing, as assistant to Dean Springer, Miss Anne L. Wharton, of Columbia, Tennessee, and Weyanoke, Virginia. Miss Wharton is a graduate of the Church Training School and of the Children's

Miss Anne L. Wharton

Memorial Hospital, Chicago. She secured her bachelor's degree in public health nursing at Columbia University, and subsequently took graduate study in social service at William and Mary College. For several years she worked in Chinese missions in China and California, and for the past eight years Miss Wharton has been engaged in social service work and public health nursing under the American National Red Cross. During the two years from 1933 to 1935, she was Director of County Relief under the Emergency Relief Administratiin in Charles City and Buckingham Counties, Virginia. She comes to Philadelphia from graduate study at Columbia, in the fields of child development, parent education, and teaching in public health nursing.

EAGER TO FILL REQUESTS ALTAR GUILD OF DIOCESE SEEKS AID OF PARISHES

The Altar Guild of the Diocese has had several requests for dossals and pulpit falls which are not new, but suitable to be used in missions and churches. Two requests have come from churches in Pennsylvania. The Altar Guild is able to supply them only when they are given to us, as our funds are used primarily to supply suitable vestments for the Altar.

It is very distressing to refuse these appeals, and I am asking assistance from any church which has extra hangings to send them to us for distribution. Please send to the Altar Guild of the Diocese at its headquarters in the Church House, 202 South 19th Street, Philadelphia.

ANNA RIDGWAY CROSS,
President.

DEACONESS MILLS RESIGNS FROM CITY MISSION STAFF; SUCCESSOR APPOINTED

After twelve years' most successful and happy service under our City Mission's Missionary Department, her work centering at Sleighton Farm, Deaconess Bertha B. Mills has resigned. Her resignation has been accepted by the Board of Council of the City Mission with the deepest regret.

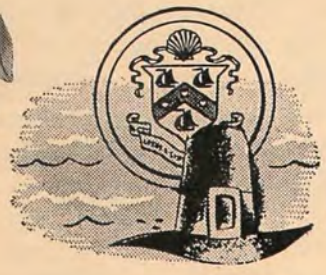
This work has now been offered to Deaconess Mary Francis Ward and, after careful consideration, has been accepted as a challenge for major service in the City Mission's Missionary field. It is anticipated that Deaconess Ward will enter upon her new work in the very near future.

Both Deaconess Mills and Deaconess Ward received their training at the Church Training School of the Diocese of Pennsylvania. Deaconess Mills is a graduate of the Class of 1910 and was made a Deaconess in that same year. Her earlier years as a Deaconess were spent in this city and from 1913 to 1916 she served in Alaska, and after a brief period took service in the rural fields in Virginia until she was called to our City Mission staff and assigned to work among the girls at Sleighton Farm.

Deaconess Ward is a graduate of the Class of 1925 of the Church Training School. She was made a Deaconess on All Saints Day of 1935 in the Chapel of the Church Training School. Following her graduation in 1925 she was attached to St. Martha's House, 8th Street and Snyder Avenue, and subsequently went to Christ Church, Williamsport, where she served as a Parish worker during the rectorship there of the Rev. Hiram R. Bennett, now Dean of St. John's Cathedral, Wilmington, Del. On the occasion of her being made Deaconess a year ago a large group of Williamsport's Church people made a special trip to the Church Training School for the service.

CHRISTMAS CARDS SALE

The Sisters of the Holy Nativity, 110 North Woodstock Street, near St. Clement's Church, at 20th and Cherry Streets, announce they have attractive and inexpensive Christmas cards and calendars for sale, and they will be glad to show them at any time.



THANKSGIVING'S

A HARVEST

OF FEASTING AND FUN

AT

CHALFONTE-

HADDON HALL

THE bracing joys of the seashore in autumn and the festive hospitality of these great beachfront hotels will make it a holiday long to remember. Prime turkeys are being brought from Vermont for the occasion, and you may have one, cooked to a turn, for your own family table. Good things galore to go with it.

Good times galore too. Concerts, game rooms, and varied amusement. Comfort distinguishes our lobbies and lounges, the most spacious in this resort. Sunny Ocean Decks. 1000 bright rooms. Bring the family and stay long. Low fall rates.

Leeds and Lippincott Company

ATLANTIC CITY

THE AEOLIAN-SKINNER ORGAN COMPANY

announces a

SMALL SKINNER ORGAN

Suited for Churches Seating up to 300

The same high quality prevails that has made our name famous in Episcopal Church circles.

677-689 Fifth Ave.
New York City

Representative in Philadelphia Weekly

Deaconess' Retiring Fund of the Diocese of Pennsylvania

An interested person once said: "When I see a Deaconess, my thought is, 'There is a worker who does not measure her service by the amount of salary received, but is regardless of self."

We hope this is generally true; most Deaconesses go on serving joyfully for years and years, but usually without undue anxiety for the future, sometimes even sharing their rooms with a sick or poor relative or friend, and their slender means with the less fortunate among their people, until old age comes around the corner! Sad, sad stories have been brought to light by Deaconesses, through the last few years, of the pittance upon which some of their older sisters were obliged to live.

This being true, is not a Retiring Fund, however small, a blessing? Here is the story of our fund:

The Deaconess Retiring Fund Society was started in January, 1896—the Rt. Rev. O. W. Whitaker, D.D., becoming President, and the Rev. Lucien M. Robinson, D.D., Secretary. In October, 1896, the Rev. James De Wolf Perry, D.D., was appointed Vice-President, and fifteen Deaconesses became members of the Society. Later a charter was obtained and by-laws adopted, the latter being changed from time to time to meet the needs of the Society.

The late Rev. James De Wolf Perry, D.D., served as Vice-President and Chairman from 1896 to 1926, a period of thirty years. The Rev. Dr. Edward M. Jefferys, D.D., served in a similar capacity from 1927 to 1930, and was succeeded by the Ven. James F. Bullitt, D.D., now serving. Deaconess Mabel Adams has been Secretary and Treasurer since 1915. The late Deaconess Caroline H. Sanford was active in the formation of the Society, and was Secretary and Adviser for many years.

HOW DOES A DEACONESS JOIN THE SOCIETY?

Any Deaconess of the Protestant Episcopal Church in the U. S. A. who is a graduate, or has been a student for at least a year, of the Church Training and Deaconess House, not over forty-three years of age, may become a member by payment of $10.00 per year for ten years (or it can be paid for her), and at the age of sixty, on retirement, receive an annuity. If she pays for longer than ten years, she receives proportionately more when she retires.

The present annuitants have been receiving from $175 to $195 per year, but January, 1937, will see these sums considerably reduced. Of course, this amount does not support a person, but a reduction will mean greater hardship to many.

FROM WHAT SOURCE HAS THE CAPITAL OF THIS SOCIETY BEEN OBTAINED?

1. From the dues of the members.
2. From a few legacies and donations.
3. From a few yearly offerings in churches.
4. When Deaconess Sanford retired, a special Retiring Fund of about $14,000 was raised for her. Upon her death in 1926 the principal was added to the General Retiring Fund and, $700 of yearly interest became available.

HOW WAS THIS ADMINISTERED?

The officers of the Board placed the funds, which amounted to about $40,000, in Drexel & Co., under the care of Mr. Arthur E. Newbold, Jr., Treas., who has invested our capital wisely for years.

If this sum could be increased by legacies, it would be a wonderful help to the present annuitants and the younger Deaconesses in the future.

FORM OF BEQUEST

I give and bequeath to the Deaconess Retiring Fund Society of the Diocese of Pennsylvania, the sum of.....

PRESENT OFFICERS

Rt. Rev. Francis M. Taitt, S.T.D., President.
Archdeacon James F. Bullitt, D.D., Vice-President.
Arthur E. Newbold, Jr., Treasurer.
Deaconess Mabel Adams, Secretary.

TRUSTEES

Archdeacon James F. Bullitt, D.D.
Arthur E. Newbold, Jr.
Henry I. Brown.
Deaconess J. W. Colesberry.
Deaconess H. S. Brookman.

(Continued from page 73)

responsibilities. So with the professional man. The citizen, in all his relations with the nations, must bring to bear the teaching of Christ on his conception of his own nation and its relation to other nations. This is equally true relative to our domestic affairs. We must constantly bear in mind that our Blessed Lord gave us two Commandments. The Church alike stands for justice and charity. For justice to prevent the breakdown of human physique and character; for charity to supply the material wants of the needy and the fallen."

(*Continued from Page 75*)

Solos: none.
Text not rubrical.

"Break forth, O beauteous," Bach.
(Chorale from "Christmas Oratorio.")
Pub. by C. C. Birchard. 7 cents.
Grade: Moderately easy.
Organ: Easy.
(May be sung unaccompanied.)
Solos: none.
Text not rubrical.

"From heaven above," Bach.
(Chorale from "Christmas Oratorio.")
Pub. by Birchard. 8 cents.
Grade: Moderately easy.
Organ: Easy.
(May be sung unaccompanied.)
Solos: none.
Text by Luther (not rubrical).

"How beauteous are their feet," C. V. Stanford.
Pub. by Novello. (Gray, 12 cents.)
Grade: Moderately easy.
Organ: Moderately easy.
Solos: none.
Text by Isaac Watts (paraphrase of Isa. 52:7-10).

UNISON—

"Songs of praise the angels sang," T. F. Dunhill.
Pub. by Edw. Arnold. (Carl Fischer. 12 cents.)
Grade: Unison—mezzo range.
Organ: Medium.
Solos: none.
Text from The Hymnal.

"O Jesus, sweet Child," Anon., 1623.
Pub. by Oxford Press. (C. Fischer.) Contained in a collection "Four Chorales." 20 cents.
Grade: Unison—mezzo range.
Organ: Easy.
Solos: none.
Text not rubrical.

WOMEN'S VOICES—

"The First Nowell," Traditional melody.

(*Continued on next page*)

Christmas 1936

We invite your inspection of our imported Cards — Kalendars — Crib Figures, Margaret Tarrant Pictures, etc.

GEORGIA L. BENDER
BELLEVUE-STRATFORD HOTEL
PHILADELPHIA, PA.
Phone Pennypacker 6487 0700
Please Use Walnut Street Elevators

Church Properties Fire Insurance Corporation
22 WILLIAM STREET
NEW YORK CITY
INSURES EPISCOPAL PROPERTY ONLY
PREMIUMS PAYABLE QUARTERLY AT REDUCED RATES
INFORMATION ON REQUEST

THE REAL ESTATE TRUST COMPANY OF PHILADELPHIA
Complete Banking Facilities — Est. 1885 — *Proven Trust Management*
SAMUEL F. HOUSTON, President
JOHN A. McCARTHY, Executive Vice-Pres.
WM. LEWIS McGEE, Vice-Pres. and Treas.
SOUTHEAST CORNER OF BROAD & CHESTNUT STREETS
MEMBER OF FEDERAL DEPOSIT INSURANCE CORPORATION

I. W. MULREADY . . .
FOR FALL HATS
A Colorful Collection of Chic Millinery
Original Models *Moderately Priced*
125 So. 16th Street : : : Philadelphia

MONUMENTS · MAUSOLEUMS
To Attain Significant Beauty a Memorial, however Inexpensive, Should Be Created by Craftsmen
A VISIT TO OUR DISPLAY ROOMS WILL BE HELPFUL
H. C. WOOD, INCORPORATED
6400 BALTIMORE AVENUE, LANSDOWNE, PA.
(FERNWOOD)
Established in 1855
WORKERS IN STONE DESIGNERS AND BUILDERS

BURD SCHOOL FOR GIRLS

4226 Baltimore Avenue, Philadelphia, Pa.

THE LIBRARY

Miss Margaret Tappen, Principal, endowed, homelike dwelling for fatherless girls. Accepted from four to eight years; kept until eighteen. For clergymen's daughters and others from homes of high moral standards. Educated and professionally equipped gratis. *Trustee:* Rector and Vestrymen of St. Stephen's Church

(*Continued from preceding page*)

Pub. by E. C. Schirmer. Contained in a collection "Four Christmas Carols," No. 842. 20 cents.

Grade: 3-part women's voices, moderately easy.

Organ: Easy. (Should be unaccompanied.)

Solos: none.

Text from The Hymnal.

"While shepherds watched," W. Cooke.

Pub. by Oxford. (C. Fischer. 12 cents.)

Grade: 2-part women's voices. Easy.

Organ: Moderately easy.

Solos: none.

Text from The Hymnal.

"Lo, how a rose," Praetorius.

(Melody same as Hymn 82.)

Pub. by E. C. Schirmer, 16 cents. (Contains another number also.)

Grade: 3-part women's voices. Moderately easy.

Organ: Easy. (Should be unaccompanied.)

Solos: none.

Text not rubrical.

MEN'S VOICES—

"Christ is born of maiden fair," Ancient carol.

Pub. by E. C. Schirmer. 12 cents.

Grade: 4-part men's voices. Easy.

Organ: Easy. (May be unaccompanied.)

Solos: none.

Text not rubrical.

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

GEORGE W. JACOBS

The Joint Diocesan Lesson Board at its meeting in the Church House of the Diocese of Pennsylvania adopted the following Minute on the death of Mr. George W. Jacobs:

George W. Jacobs, whose death came on Saturday, August 22nd, had been for many years a leading spirit of the Joint Diocesan Lesson Board. Brought, as a young man, under the influence of Mr. George C. Thomas as a member of his Bible Class, Mr. Jacobs, in due time, became himself a teacher and then a leader in the great Sunday School of the Church of the Holy Apostles. His interest in Religious Education, begun in this way, steadily deepened, and he soon became an active member of the Joint Diocesan Lesson Board, and one of the publishers of the lessons written on the schedules prepared by it. With the passage of time and the changes which came in these publications, his firm, George W. Jacobs & Company, came to be the sole publisher of what in older days was called The Leaflets. In his double capacity as Second Vice-President of the Joint Diocesan Lesson Board and publisher of the Quarterlies which were based on their work, Mr. Jacobs always had one aim clearly in his mind, and that was to make the work of both the Board and publisher, so far as lay in his power, the most helpful and valuable adjunct of the Church's teaching that could be produced. He spared no pains and shrank from no practical plan to bring this about. His goal was to help produce in

MOREHOUSE
Church Book Store

Religious Books of all Publishers, Bibles, Prayer Books, Hymnals, Religious Pictures, Church School Supplies

Mail Orders Promptly Filled

14 East 41st Street, New York City

Looking for the Unusual in Gifts?
CHRISTMAS GREETING CARDS
David De Casseres Lehman
Styled Giftware — Interior Decoration
1929 WALNUT STREET

HENRY L. KEIRE
SUCCESSOR TO
G. GERALD EVANS
ARCHITECTURAL AND ECCLESIASTICAL WOODWORK
PAINTING - DECORATION
FURNITURE - CURTAINS
DESIGNS SUBMITTED
1805-07 WALNUT ST.
PHILADELPHIA

HENRY LEE WILLET
Stained Glass Studio
3900 Girard Ave., Philadelphia

Select Private Home
FOR
Aged and Invalids

Accommodations for limited number. Beautiful and healthy part of Philadelphia. Registered Nurse in charge.

EVERGREEN TERRACE
WELSH AND BLUE GRASS ROADS
BUSTLETON, PHILA.

Wide Porches — Shady Lawn
Delicious Food — Moderate Prices

Write or phone for information
Mary Chipman Roberts, R.N.
Phone, Bustleton 8079

Lewis A. Taulane—C. Wm. Spiess
Realtor
916 Walnut Street, Philadelphia
Madeleine T. Spiess
Harold S. Boyd, Manager

Social & Commercial Engravers
CHRISTMAS GREETING CARDS
DIE STAMPERS : : PRINTERS
The Stewart & Steen Company
420 Sansom Street. Philadelphia

EXCELSIOR BINDERY
418-426 CHERRY STREET
PHILADELPHIA
Bell Phone— Market 3213 ● Keystone Phone— Main 1916

SHANAHAN & COMPANY
Stationers · Printers · Engravers
22 South 18th Street
PHILADELPHIA

CHARLES S. ROCKEY & CO.
Certified Public Accountants
PHILADELPHIA

ROBERT PAPERHANGING & PAINTING
KEOWN
308 So. 12th St.—PEN. 7281 EST. 1887

the schedules and as publisher the very best material; and he had constantly in mind the interest of the small schools, although his publications were used in the largest schools as well as in the smallest.

It would be hard to voice his contribution to the work of the Joint Diocesan Lesson Board. His genial spirit was a constant joy to his fellows at all times. His clear grasp of the needs of the schools and of the way to meet these needs was always a help in solving the questions which were before the Board. And yet Mr. Jacobs was always quick and ready to see the worth of others' suggestions, and never was in the least arbitrary nor insistent upon his own point of view. The Church in this world has lost one who never spared himself nor forgot that his great aim in life was to deepen in the Church schools a love for Jesus Christ. The Joint Diocesan Lesson Board, through its Executive Committee, wishes to put on record their appreciation of his worth, their affection for him personally, and their deepest sympathy for his widow and children. May God grant them the comfort of the Holy Spirit, and unto him grant eternal rest and let light perpetual shine upon him.

FRANCIS M. TAITT,
GEORGE HERBERT TOOP,
CHARLES S. LEWIS,
CORNELIUS S. ABBOTT,
A. EDWIN CLATTENBURG.

MRS. THOMAS REATH

Whereas, in the infinite wisdom and love of Almighty God the Altar Guild of the Diocese of Pennsylvania has sustained a great loss in the death of Mrs. Thomas Reath, one-time President of the Guild; and

Whereas, the said Mrs. Thomas Reath served this Guild for thirteen years as President, from 1921 to 1935, wisely directing its work, and ably extending its influence, and enhancing the dignity of the Church's services in many of the parishes and missions in the diocese; and

Whereas, in her personal life she proved herself faithful, devoted and efficient in every aspect of her work; and after many years of great suffering her soul departed this life on September 9, 1936, fortified with the rites of the Church—may she rest in peace:

Now, therefore, we, the members of the Altar Guild of the Diocese of Pennsylvania, regularly assembled in meeting this nineteenth day of October, in the year of our Lord One Thousand Nine Hundred and Thirty-six, do

Resolve, that we set on record our deep sense of loss, and spread this resolution on the records of this meeting,

(Continued on Next Page)

Your Valued Furniture
REPAIRED, REFINISHED AND REUPHOLSTERED BY EXPERT CRAFTSMEN

Estimates Furnished Free, Based On Reasonable Rates
Deliveries and Collections Made in the Philadelphia Area

THE SHUT-IN SOCIETY
Twenty-first and Arch Sts.
Philadelphia, Pa.

DAY BY DAY
WEEK BY WEEK
THE CHRISTIAN YEAR
AND
CHURCH KALENDAR
helps to guide you in the proper performance of your Churchly duties.
●
$1.10 per copy postpaid.
READY NOVEMBER 10th
●
The Church Kalendar Company
(George W. Jacobs & Co.)
1726 Chestnut Street
Philadelphia, Pa.

KNITTING YARNS
FOR OVER 25 YEARS
BOUCLE, SHETLAND, GERMANTOWN, SAXONY, SCOTCH TWEED, etc.
for dresses, coats, sweaters, Afghans, etc.
Lowest prices. Over 400 FREE SAMPLES
CLIVEDEN YARN CO. 711 Arch St.
Prompt Mail Service Philadelphia, Pa.

PHONE CREAN FOR CONE-CLEANED COAL
DEWey 0860

WESTON'S FOR EYE GLASSES
SINCE 1890
41 S. 18th ST., PHILADELPHIA

CASSOCKS
SURPLICES
FOR CHOIR AND CLERGY
STOLES - MARKERS
EMBROIDERIES - ALTAR LINENS
VESTMENTS - HANGINGS
SUPER-FRONTALS
CAPS, GOWNS & HOODS
ALL DEGREES TO RENT
and PURCHASE
Send for New Complete Catalogues
NATIONAL-ACADEMIC
CAP & GOWN CO.
821-23 Arch Street
Philadelphia, Pa.

Altar Vessels
Memorials
Church furnishings
designed and handmade by
Hollingsworth Pearce
34 South 16th St., Philadelphia

J. J. REILLY
DEALER IN
FRESH POULTRY
N. E. Cor. 20th and Locust St.
Phone, Spruce 0195 PHILA., PA.

Established 1845, at 317-319 Walnut St.
JAMES MORONEY
205 S. Thirteenth St.
Philadelphia, Pa.
Warehouse, 1228 Chancellor St.
SACRAMENTAL
WINES
OF THE FINEST QUALITY
GUARANTEED ABSOLUTELY PURE
FOOD PRODUCTS
BEVERAGES
WATERS
TABLE AND MEDICINAL
Bell Phone: Pennypacker 7024
Keystone Phone: Race 1979
PRICE LIST ON REQUEST

(*Continued from preceding page*)
sending copy of it to her son, Mr. Thomas Reath, Junior, and to her brother, Mr. Alexander Groome, and publish it in the DIOCESAN CHURCH NEWS.

MRS. SHIPLEY THOMAS,
Secretary.

CAROLINE SMITH BUCK

Following is a Minute adopted by the Board of Managers of the House of Rest, Germantown, on the death of Caroline Smith Buck:

"The Board of Managers of the House of Rest for the Aged, feeling deep affliction through the passing to eternal life of our valued member, Caroline Smith Buck, place on our records this Memorial Minute.

"Be it Resolved: On behalf of all those interested in the Home we record the deep loss which we have sustained through her death, and of our appreciation of the unfailing help she has been to us over a period of many years.

"We hereby extend to those whose loss is greater than ours, deep sympathy.

"As a tribute to her memory this Resolution shall be entered upon the records of the Board and forwarded to her family.

"ELIZABETH K. JORDAN,
"Secretary."

GEORGE LEWIS MAYER

The Rector, Wardens and Vestrymen of St. Clement's Church desire to place upon record their deep appreciation of the services of George Lewis Mayer as a member of that body and as a communicant of the Parish and also of their sorrow on his untimely passing. As the donor of the Parish House, he came to the help of the Parish at a critical time, and as Chairman of the Property Committee, he was instant in season and out in the care of the plant. He was unremitting in his attention to details and we owe him a deep debt of gratitude for what was to him a loving service.

We shall miss his interest and sound advice and the fellowship of many years of close association and co-operation.

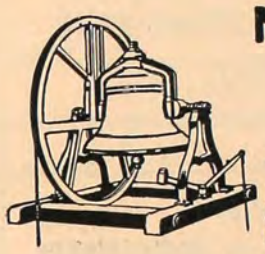
May light perpetual rest upon his soul.

FRANKLIN JOINER,
Rector.
CLINTON ROGERS WOODRUFF,
THERON B. CLEMENT,
Wardens.

"The way that I to church do go—
Indeed it is quite foxy—
Is through the use of my dear wife,
My sweet, convenient proxy."

The secret of all achievement is in gong on.—*Exchange.*

CHURCH TRAINING
SCHOOL
(Church Training and Deaconess House)
Diocese of Pennsylvania
offers a two-year course preparing women for Foreign, Domestic or City Mission Work, Religious Education Leadership, Christian Social Service, Parish Work or for The Order of Deaconess.
For detailed information apply to
MISS ETHEL M. SPRINGER, Dean
708 SPRUCE ST. PHILADELPHIA, PA.


MENEELY
BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Surplices, Cassocks
ETC.
For the Clergy and Choir
Altar Linens, Embroideries,
Materials by the yard, Tailoring
J. M. HALL, Inc.
392 Fifth Avenue
(at 36th St.)
New York

S. R. LARZELERE
Incorporated
Commercial Printing
1210 Sansom St., Phila., Pa.
Bell: Pen. 9036 Keystone: Race 5031

Gifts—Greeting Cards
S. A. WILSON COMPANY
Printers : Engravers : Stationers
110 South Eighteenth Street
Philadelphia

LUMBER
OF EVERY DESCRIPTION
Flooring + Fencing + Shelving
Wall Boards and Millwork
LUMBER SERVICE SOLVES YOUR
LUMBER PROBLEMS
We solicit your inquiries—a phone call will bring our representative.
Lumber Service Co.
Market to Filbert
at 38th St.
Bell, BARing 7660-61 Keystone, West 1125

The Episcopal Academy

152nd Year

(Founded by Bishop White January 1, 1785)

City Line and Berwick Road
Overbrook, Philadelphia

The outstanding Country Day School under Church auspices in the Nation

The Rt. Reverend Francis M. Taitt, S.T.D., Honorary President

Edward Swift Buckley, Jr., Esq., President of the Board

The Academy provides sound instruction, by modern methods, to boys of all grades from Kindergarten to College Entrance. Thirty-six graduates of the Class of 1935 entered Amherst, Cornell, Haverford, Harvard, Lehigh, Mass. Inst. Technology, Pennsylvania, Princeton, Williams and Ursinus.

Three units, Upper, Middle and Lower, each with its own complete equipment of buildings and playing fields.

Religious instruction for all grades, and direct training for the responsibilities of citizenship.

An unusually capable faculty of fifty; a splendid student body.

For catalogue and information address,

GREVILLE HASLAM
Headmaster

Beaver College

A Christian College for Women

FOUNDED 1853

Unsurpassed Campus and Building.

A.B., B.S. and Mus.B. Degrees.

Liberal Arts, Science, Education, Fine Arts, Home Economics, Kindergarten - Primary, Commercial, Health Ed. and Music, Teachers Courses.

Moderate Rates

20 minutes to all Philadelphia advantages

Walter B. Greenway, D.D., LL.D.
President
Jenkintown, Pa.

FRIENDS' SELECT SCHOOL

FOR BOYS AND GIRLS

The Parkway and Seventeenth Street
Philadelphia

Aims to combine the wisdom and experience of the past with the best in progressive ideals and practice. All grades from Kindergarten through High School.

Catalogues on request

WALTER W. HAVILAND, Headmaster

Built within and of the scientific, social and business life of our own times, Temple University is ideally equipped to train young men and women for successful careers in this modern world.

An interesting booklet will be sent to all who write the Registrar.

TEMPLE UNIVERSITY

53rd Year

Broad & Montgomery Ave.
Philadelphia, Pa.

PENNSYLVANIA'S CHILDREN

WHAT shall be done for the children of Pennsylvania who are homeless, neglected and destitute, deprived of the care of their own parents? Someone must provide for them. The Children's Aid Society of Pennsylvania, incorporated 50 years ago, is now caring for over 2,000 of these children.

The Children's Aid believes in home life for children, preferably the child's own home. If a child cannot remain in his own home then a normal family home is the best substitute. Each of the Children's Aid wards receives individual care and a family home is carefully selected by a skilled social worker to meet the child's need. Each child is given continued supervision with physical, mental and moral development taken into consideration. The objective for each child is a happy, well adjusted childhood.

County offices under the direction of local committees are established at Bedford, Reading, Altoona, Towanda, Media, Chambersburg, Huntingdon, Allentown, Williamsport, Wilkes-Barre, Lewistown, Stroudsburg, Norristown, Easton, Montrose and Wellsboro.

Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

Bequests Solicited

CHILDREN'S AID SOCIETY OF PENNSYLVANIA

311 South Juniper Street - Social Service Building
PHILADELPHIA

Member, Welfare Federation of Philadelphia

CHESTNUT HILL ACADEMY

A country day school for boys, 11 miles north of Philadelphia. Full preparation for college entrance. Small classes. Complete athletic equipment. Athletic fields. Gymnasium, 80 ft. swimming pool. Recreation building containing indoor tennis court and baseball cage. 40 tennis courts available. Athletic training required for every boy.

GILBERT H. FALL, M.A. (Dartmouth)
Headmaster **Chestnut Hill, Pa.**

St. John Baptist School

For Girls

In the country near Morristown. Under the care of the Sisters of St. John Baptist (Episcopal Church).
Accredited College Preparatory and General Courses. Music and Art.
Modern Fireproof Building.
Ample Grounds. Outdoor Sports. Riding. Tennis. For Catalogue address
Sister Superior, Mendham, N. J.

"The Theory and Practice of Episcopal Church Music"

A Course of Study for Organists and Choirmasters

Under the Direction of

HAROLD W. GILBERT

Season 1936-1937

Church Publications

YEAR BOOKS ANNUAL REPORTS
SPECIAL PROGRAMS PRINTED FORMS
WEEKLY or MONTHLY PUBLICATIONS

Our experience of over 30 years in this field offers many advantages to you. And our wide range of equipment makes many difficult problems easy. Investigate!

The John C. Winston Company

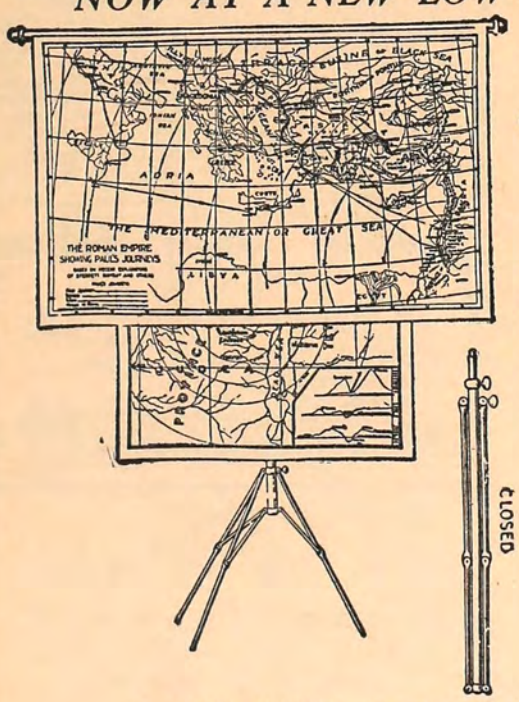
Philadelphia

We print the JOURNAL of the Diocese and THE CHURCH NEWS

Unexcelled for Accuracy and Beauty

UNION BIBLE MAPS

NOW AT A NEW LOW PRICE



Entire Outfit with Collapsible Stand As Illustrated

$11.25

Delivery Extra

Lithographed in Four Beautiful Colors on High Grade Muslin

Maps Measure 36 x 58 Inches

The maps listed below may be purchased separately at $1.50 each

ROMAN EMPIRE, *showing Paul's Journeys*
PALESTINE, Old Testament
PALESTINE, New Testament
EGYPT and the SINAI PENINSULA
ASSYRIA and the Adjacent Lands

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St. : : Philadelphia, Pa.

Our

SAVINGS FUND DEPARTMENT

offers you the opportunity of depositing money in small sums to save for some specific purpose

FIDELITY-PHILADELPHIA TRUST COMPANY

Organized 1866

135 South Broad Street

325 Chestnut Street 6324 Woodland Avenue

Member of Federal Deposit Insurance Corporation